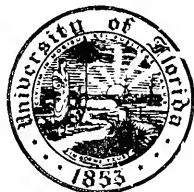


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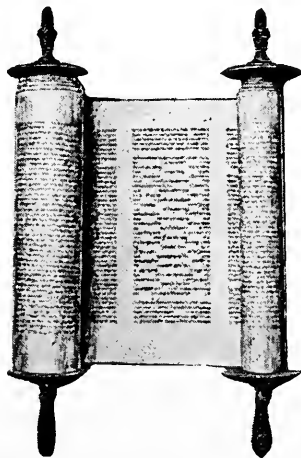
A Guide To Bible Study



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By

CHARLES GAGE BRENNEMAN



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This volume is gratefully dedicated to
the Members of
THE BIBLE HISTORY CLASS,
FIRST PRESBYTERIAN CHURCH OF SAN DIEGO.
Their Interest, Patience and Loyalty
have inspired the development of this course.



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A Guide To Bible Study

Part I.

INTRODUCTION.

CHAPTER I.

GENERAL CONSIDERATIONS.

This book deals with the incomparable Bible Story! . . . No play in the theater has ever equaled it in drama, in scope of plot, in fascinating suspense or in cast of superbly-drawn characters . . . No novel has ever approached it in sheer impact of narration, in the inexorable directness of its causes and effects or in significance of material . . . No poem has ever matched its beauty, rhythm and imagery.

These are well-known facts. Then why is it that most of us, searching diligently through the memories of our childhood and adult years, find that we have received so little genuine inspiration from teachers of the Bible Story? Some of us think instantly, perhaps, of one quiet little woman with a vision in her eyes, who gave us our only brief glimpse of the wonders of the profoundly-moving story. Our other Sunday school teachers we have forgotten long since. Why? Because they left us "cold"! Because they themselves had never caught fire from the great story, they failed to inspire in their students any spark of interest. They failed to kindle our imaginations, to bring alive the people, great and small, to animate the hair-raising plots or to breathe life and action into the scenes found in this great Book! They left us apathetic about the story itself, because of their prosaic interpretations. Because they infused no life into the story, our appetites for it were not whetted nor our pulses quickened by it. Another grievous offense of such unprovocative teaching is its failure to give Bible students any sense of the continuity or flow of the Great Story.

In fairness to the men and women who have failed in their teaching of the Bible, it can be said that usually they themselves were sadly uninformed. They were invariably individuals of faith who wanted to be helpful. But faith and a desire to help are not sufficient background for teachers of the Bible. Bible teachers should

have the ability to penetrate to the hearts and minds of their students. To make the thrilling story a useful "backbone" for a growing child's experiences requires an informed and impassioned teaching. Presented against the historical background of Biblical times, with some "scenes from behind the scenes" of the various episodes and the living people involved in them, the Bible becomes a fabulously engrossing tale. For young children, its stories can be made so graphic and real that they become yardsticks for their expanding minds. For adults, the divine plan for man's redemption running through the entire story makes its characters, places and meanings clear and thrilling. When students recognize its meaning, they become excited by its usefulness in daily living.

This book is the outline of a course developed by the author, and used in his teaching of both high school and adult classes. It is published with the hope that it will aid Bible teachers to present a vivid and lively account of the most dramatic story ever written. It is meant to help the Sunday school teacher who would prove himself "a workman who has no need to be ashamed, rightly handling the word of truth." This outline may be used either as a course of study for a class or as a basis for individual study.

* * * * *

Purpose.—The purpose of this book is twofold: first, to present a background of secular history that will serve as an aid to Bible study; and, second, to furnish a short Bible history in which both secular and ecclesiastical or spiritual events will be discussed in their chronological order. The Bible student is often confused by the many unfamiliar names of persons and places which he encounters, especially is this true of the historical books.

To get a clear understanding of the Biblical Story it is first necessary to have some understanding of Ancient History. The Old Testament is an account of the Hebrew People. But they had many contemporary races upon the earth; and conflicting interests existed among the many nations of that time just as they do today. Wars, rebellions, alliances and chicanery were as common then as they are in the twentieth century.

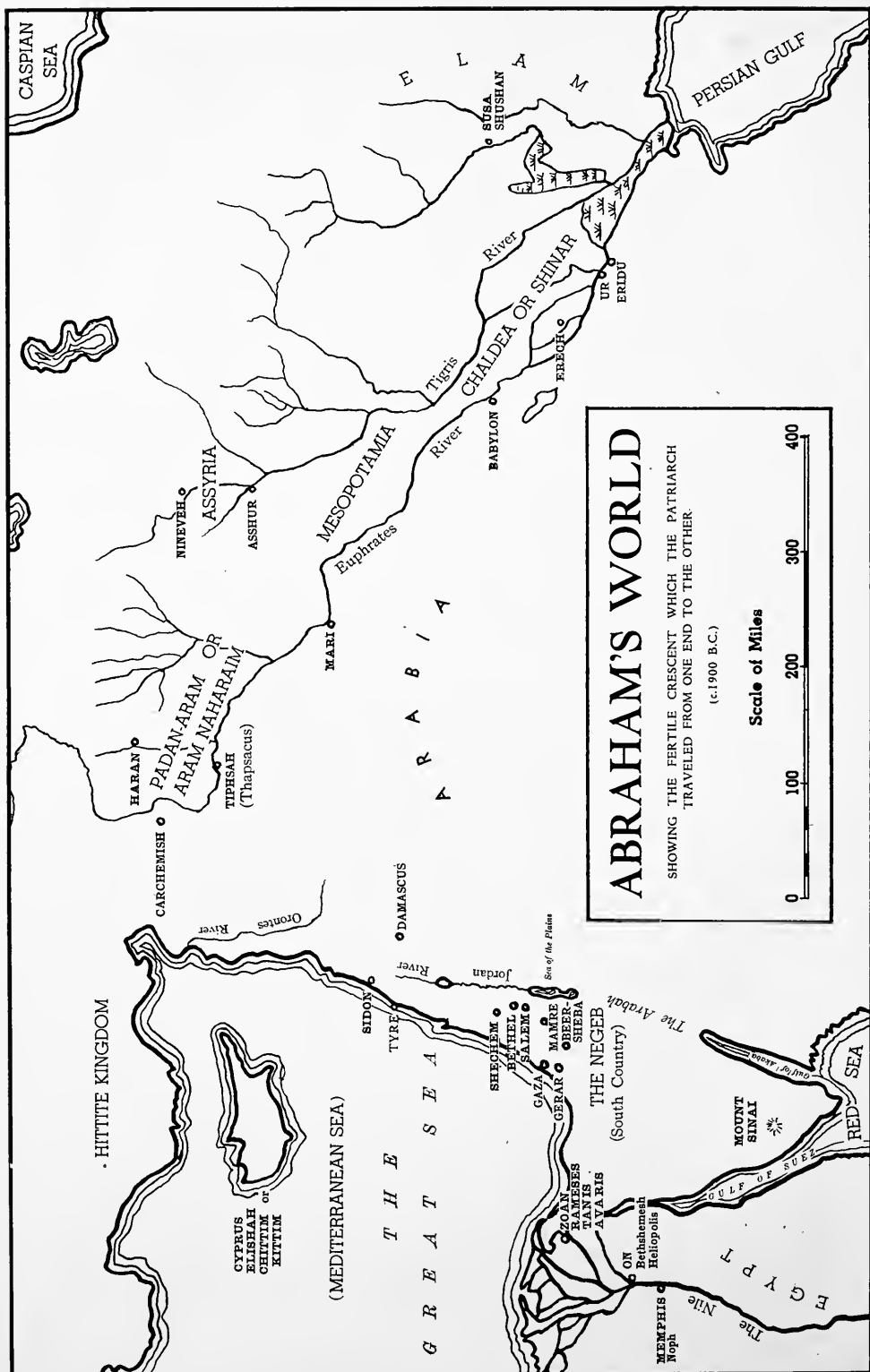
Chronological Framework.—The Bible contains hundreds of stories and thrilling narratives. Most of these we have all read and studied in our Sunday schools. The objectives of the church schools should be to draw spiritual lessons from the Bible stories; then make applications of those lessons to everyday life. But to do this properly one must know the place each story occupies in the overall picture. The Old Testament stories relate vital events, determining the destiny of

a race—"The Chosen People"; but we cannot appreciate these accounts unless we see them in their proper perspective in the history of that race. Our public schools would not dare teach history as a group of unrelated events, and it seems just as absurd to teach the Bible in that manner. The songs of victory of Joshua and Deborah acquire new significance when we know that they come from a people beset with chaos and moral bankruptcy, and seeking order and unity. The victory song of David comes from a nation at the peak of its political and economic prosperity, and is in an entirely different vein.

The whole story of the Hebrew People is not complete; but, with the exception of the period of bondage in Egypt, we do have an uninterrupted sequence of events from the time of Abraham to the Restoration Period. The apocrypha and other secular records complete the sequence to The Messiah. Thanks to archaeological discoveries, rather reliable dates can be assigned to most of the important events. An orderly arrangement of these important events and of the periods into which they fall is a *Chronological Framework*. Such a "mental map" is an absolute necessity for an intelligent study of the Bible, especially of the Old Testament. Later, we propose to submit an outline to serve as an aid in the reading of the Scriptures.

The Fertile Crescent.—This is the name that Professor Breasted has coined for that area shaped like a semi-circle with one end resting at the head of the Persian Gulf and the other at the southeast corner of the Mediterranean Sea. The open side of the crescent is to the south, and included in its area besides Canaan were the ancient Mesopotamian countries of Assyria and Babylonia—and later Syria. In the lower end of Babylonia somewhere close to the capital city of Babylon itself is the traditional site of the Garden of Eden. Many historians agree that here human life had its beginning.

The Fertile Crescent could just as well have been called the Civilized Crescent. Here civilization had reached a fairly high state of development by 3000 B.C. Trade was being carried on not only between the cities of one country but between the cities of different countries. There were well developed trade routes from one end of the crescent to the other, and even down into Egypt, 1000 years before the birth of Abraham. By comparison, the oldest civilizations of China and Greece are of rather recent origin. It is thought that China had a civilization which began in ancient times, but our earliest reliable information concerns the Chow Dynasty which was established in China c.1100 B.C. and lasted to c.250 B.C. About all that is known of this dynasty is its name, and that about 550 B.C. there lived in China two contemporary philosophers or sages, Lao-tse and Confucius, who



ABRAHAM'S WORLD

SHOWING THE FERTILE CRESCENT WHICH THE PATRIARCH TRAVELED FROM ONE END TO THE OTHER.
(c.1900 B.C.)

Scale of Miles

0 100 200 300 400

founded Taoism and Confucianism respectively. The Homeric period of Greece produced the *Iliad* and the *Odyssey* in the 9th century B.C. The city of Troy existed before 2500 B.C.; and by 2000 B.C. the Aegean peoples had learned many things from the Egyptians, such as writing and the use of the potter's wheel. But even so, most of what has been written about Greece prior to the first Olympiad in 776 B.C. and about China prior to 250 B.C. is such an inseparable mixture of fable, legend and fact that it is impossible to make any definite statements relative to events in those countries before these dates.

Since the Fertile Crescent was such a desirable location, it was constantly being bombarded by peoples and tribes from the desert on the south, and later by Indo-Europeans or Aryans from the interior or uplands of Asia. An occasional effort was made to enter it even from the sea. Most of the attempted invasions were repulsed; but many peoples, including the Amorites, the Medes and Persians and the Philistines, made permanent places for themselves in this select semi-circle.

Geographical Influences.—Probably nowhere does geography influence history more markedly than in the case of the Holy Land. At the crossroads of the most important routes along which both peaceful caravans and invading armies traveled in ancient times lay little Canaan. Here cities and towns flourished and were destroyed. Generally, after each destruction they were rebuilt, only to be destroyed again. As a rule a walled or fortified city was burned, then the walls were leveled. Frequently after looting a city the vindictive conqueror, to show his hatred of the defenders, sowed salt over the site, so that for a long period nothing could be grown where the city had stood. As this little bridge of land at the eastern end of the Mediterranean was on the road to almost everywhere of importance, it was often caught in the maelstrom of wars whose causes were not even remotely connected with the affairs of Canaan. It was not uncommon for two foreign armies to meet in battle at Megiddo Pass or on one of the nearby plains. No one has ever dared to estimate how many millions of people have met violent deaths in the neighborhood of the Holy City of Jerusalem.

Invading armies invariably lived off the land where possible. The inhabitants of a subjugated city were massacred, taken as slaves, released or otherwise treated as suited the convenience or whim of the victor. The Assyrians were particularly infamous for their barbarous treatment of prisoners of war. King Ashurnasirpal (884-859 B.C.), one of the most ruthless warriors of ancient times, left a record in which he boasted of his cruelties, such as cutting off the feet and hands of

captives, tearing out their tongues and putting out their eyes by painful methods. But some of these methods of treating prisoners were also practiced by the Philistines, the Amorites and the Babylonians. The Persians were undoubtedly the most considerate of their captives. Their prisoners were often screened to find young men suitable as trainees for government service. The Babylonians sometimes selected young male captives to be trained for court service also, as was done in the cases of Daniel, Shadrach, Meshach, and Abednego (Dan. 1:1-7).

Geographic and Climatic Features of Palestine.—The names Canaan, Palestine, Holy Land and Promised Land are usually used interchangeably by writers and we will do likewise. Canaan west of the Jordan contains approximately 6,000 square miles—less than many counties in our western states. That part which lies east of the Jordan cannot be classified rightfully as a part of Canaan, even though the Israelites conquered it before crossing the river; and there the tribes of Reuben, Gad and the East Half of Manasseh settled and lived until driven out, or absorbed by non-Semitic tribes.

Cities, where possible, were located on high ground to make them more easily defended. With each destruction, the leveled walls and other debris would raise the base on which the succeeding city was built. Most of the cities of Palestine have been rebuilt many times. Jericho, for example, stands on a mound 89 feet high and made up of 19 strata. These mounds are also known as *tells* (Arabic, mound or hill) and are the archaeologist's most valuable source of information in the Holy Land. East of the Jordan over 1500 *tells* have been classified, yet this area is only a little more than half the size of the western part and has never been so densely settled. Under the British mandate over Palestine following World War I, the eastern part was administered separately as Transjordan. Since 1946 it has been the independent Kingdom of Trans-Jordan, under British protection.

No detailed discussion of the geography and climate of Palestine will be given here. For information concerning these subjects the reader is referred to any good historical atlas to the Bible. The similarity in both geography and climate that exists between the Holy Land and the southern part of our state of California is so marked that a few comparisons may interest the reader. It would be difficult to locate two areas with such great contrasts within them and yet be so alike in topography and climate as are Palestine and Southern California, especially that part of California south of Los Angeles. Within the Holy Land some of the contrasts are more pronounced, even though its area is much the smaller. Each has a temperate

coastal climate, due to a prevailing wind from over a large body of water. Each has hilly country back of a coastal plain; and, farther back still, snow-covered mountains. Each has a fault line which runs its entire length and is the source of frequent earthquakes. In each case, some great upheaval of the past has left a basin which lies below sea level and in which an inland salt-water sea has formed. These seas are approximately the same size, but the Dead Sea is about 1275 feet below sea level, while the Salton Sea in California is only about 100 feet below sea level. Many subtropical plants and fruits are common to the two areas, because they have the same general latitude. If a line parallel to the equator were drawn through the middle of the Sea of Galilee (on whose shores most of Jesus' ministry took place), and extended, it would pass through the city limits of San Diego.

Ethnological Considerations.—Here we are concerned only with clarifying a few points about the people whom Abraham found upon his arrival in Canaan (c.1925 B.C.) and some of those who arrived at a later date. In ancient times the inhabitants of this land secured purple dye from two species of *murex*, a shell, fish that is found in the Mediterranean. In the language of these people, the word Canaan meant "land of the purple." Later the Greeks translated Canaan into their own language by calling those engaged in this industry *Phoenicians* (from the Greek word meaning "purple"). Evidently the Phoenicians were a part of the large and rugged race which was indigenous to the country. The production of this dye was very expensive and only the very wealthy could afford its use. In Homer's *Iliad*, purple was referred to as a sign of royalty. The original tribes were given the name of *Rephaim*, or Ghosts, by the Hebrews (Gen. 14:5; Deut. 3:11,13). At the time of Abraham's arrival, these had been replaced largely by Amorites (Gen. 14:7), Hittites (Gen. 23:3), Philistines and several lesser tribes.

Early in the 12th century B.C. there came to the southern shores of Canaan a new race of immigrants. These people came from the West. They were probably aboriginal inhabitants of the isle of Caphtor (Crete), from which they had been expelled by the spread of the Mycenaean civilization (Jer. 47:4; Amos 9:7). These Aegeans had first attempted to land in Egypt and had been repulsed only after inflicting great damage upon that country. Once settled in Canaan, they acquired the name of Philistines. The word Palestine or Philistia means the country of the Philistines. This race is not to be confused with the Philistines of Abraham's day (Gen. 21:32,34; 26:1), who were

also the ones seen by Joshua's spies and were members of an indigenous race in Palestine.

The City State.—The non-nomadic peoples of ancient Canaan lived in walled cities. The walls for protection were necessary to guarantee their existence. Each city was a complete political unit in itself; and seldom were two or more cities united in a confederacy. As there was little likelihood of one city rendering assistance to another under siege, each was an easy prey to an invader who could conquer one at a time. Such a condition made Joshua's conquest of Canaan much easier than it would have been had he found all Canaan united in a strong nation.

Biblical Criticism.—This is a much misunderstood and, in some circles, a much maligned field of study. The word criticism is not used here in its narrow sense, as implying censure or disapproving judgment. Biblical criticism refers to the scientific study of the Bible. Biblical scholars have made studies of such matters as textual purity, authorship, date, place of origin, historicity and the different degrees of value of the various parts of the Scriptures.

These studies have been of inestimable value to Christianity. We now have proof of the accuracy of many Biblical narratives that formerly had to be accepted on faith. Even though many of our preconceived misconceptions of the Bible have been upset, the doubter and the agnostic have been given facts into which they can sink their teeth. Two such cases are given on the next page.

The amateur Bible student is inclined to use much time in attempting to rationalize or reconcile certain passages rather than in seeking the religious values to be found in the great Book. Now the contradictions and inconsistencies of the Scriptures have been explained, so that we no longer need be disturbed by their occurrences. This has given us a living view of the divine plan, and has revealed the divine guidance that runs through the whole Bible story.

Phases of this general subject will be discussed at appropriate places in this book; but the emphasis will always be placed where it belongs, on the spiritual values of the Bible.

Part II.

BIBLICAL ARCHAEOLOGY.

CHAPTER 2.

GENERAL CONSIDERATIONS.

Importance.—It is only through archaeological research that we are able to construct a chronological story of the Bible. Hence, it seems essential that some attention be given to such an important subject. This new science investigates all that has been left by past civilizations. It has proven itself one of the greatest bulwarks of Christianity against criticisms aimed at the validity of the Scriptures. About the middle of the 17th century, it became popular among a group of "self-styled" intelligentsia to criticize the Bible, and to offer new theories relating to the origin of many of its historical accounts. The generally accepted historical events of the Bible and even the authenticity of many of the books were doubted. It would be interesting to explore some of the arguments put forth, but such matters are without the province of this volume. A few examples will suffice to give an idea of the types of theses submitted by this group. The word "Hittite" appears in the Old Testament nearly 50 times. Abraham, for example, purchased from a Hittite the cave of Machpelah in which to bury his wife Sarah (Gen. 23:10,19,20). Since no recognized account of the Hittites (sometimes called the "children of Heth") appeared outside the Bible, it was easy for the critics to say that the whole Hittite nation was a figment of the imagination. Now, within the last half century, the archaeologists have uncovered accounts and pictures of these people all the way from Asia Minor to the valley of the Nile; and their story is fairly well known.

The Bible states (Isa. 20:1) that Sargon II succeeded Shalmaneser V as king of Assyria and continued the siege of Samaria. Many historians denied that Sargon II even existed. But in 1842 Paul Emil Botta excavated a mound known as Khorsabad, 14 miles north of Nineveh, that proved to be the city and palace of Sargon II. Many inscribed cylinders of clay also were found, so that now the history of this king is almost complete.

Archaeologists have also proven the accuracy of many more Biblical statements concerning historical matters.

Historical Development.—Archaeology as a science is little more than 100 years old, while real scientific archaeology has been practiced for about only one-half that time. Early excavations were little more than treasure hunts. Articles were hunted more for their intrinsic value as antiques than for the light they might shed upon past civilizations. Worse still is the fact that no records were maintained by the early "diggers" of excavations which indicated the relative positions or depths of their findings.

It is fortunate indeed that most of these unsuspected treasures of information were securely buried until they could be examined by trained scientists. Today, no haphazard digging is permitted in any of the countries of the Near East. All excavating must be done by qualified experts under government supervision. This is a wise precaution, because once a *tell* is destroyed its value as a source of information is gone forever.

Many excellent books have been published on this subject, but it is difficult for the authors to keep their publications up to date. Archaeologists have been so active in recent years that much new information is constantly coming to light. Thousands of tablets already excavated still await translation; and much other work remains to be studied. After all, exhuming the remains of several cities, buried one on top of another, requires tremendous labor. Then, too, this work must be done in a part of the world that is comparatively remote, and where facilities that make for comfort and effectiveness are not readily available. In spite of all the difficulties, there are today many expeditions in the field. Some of these will be mentioned as references are made to some of the most interesting and valuable discoveries that have been made, as well as to work that is currently in process. This will be done by areas.

CHAPTER 3.

ARCHAEOLOGICAL WORK IN THE BIBLE LANDS.

(See Maps on Pages 4 and 62).

Mesopotamia.—This word means between the rivers, and refers to the area lying between the Euphrates and Tigris rivers. This area is practically all included in the present Kingdom of Iraq, with its capital at Baghdad about 50 miles northeast of where ancient Babylon stood. As man's first home was probably in the lower end of this area, we will begin there with our account, and proceed in a counter-clockwise direction around the "Fertile Crescent."

Ur of the Chaldeans.—The location of Abraham's birthplace has been known for nearly 100 years, but the first systematic and extensive excavations were not begun there until 1922. These were made by C. L. Woolley, who was conducting an expedition being sponsored jointly by the British Museum and the University of Pennsylvania. The work was continued for several seasons. Our entire conception of the patriarch's background has been changed by the amazing discoveries made in his native city. At the bottom of the mound were indications of a Pre-Sumerian race of about 3500 B.C. Above this was an 8-foot layer of pure clay. Some writers have theorized that this deposit is identified with the Biblical deluge. Since other such deposits have been found elsewhere, and it has been proven that those deposits were made at various times, the above theory seems untenable. It is more likely that these strata of silt were caused by the Euphrates and Tigris rivers changing their courses. It is well known that such changes have occurred.

Not only in Ur, but elsewhere in Babylonia, schools and libraries have been found. There is abundant evidence that a high state of civilization and culture existed in lower Mesopotamia long before the birth of Abraham. There were found encyclopedias, grammars and reference works on revolving stands, as well as advanced schools for the study of the sciences, notably mathematics, medicine and astronomy.

The Code of Hammurabi.—One of the best known of all archaeological discoveries ever made is the *Code of Hammurabi*. This was carved on black diorite, one of the hardest of stones. The stela which is about 8 feet high and 6 feet in circumference was discovered at Susa, the capital of the ancient Elamite kingdom and the home of Cyrus the

Great. When found in 1901-2 by de Morgan and Scheil, it was broken in three pieces. These have been put together and the whole placed in the Louvre Museum in Paris. Unless the recent Iraqi discovery mentioned below proves older, this is the oldest code of laws known. It is virtually a *common law* of that time and place.

Hammurabi has long been identified with Amraphel, one of the kings whom Abraham pursued to rescue Lot (Gen. 14). The Mari tablets discovered in 1937 indicate that Hammurabi must have reigned about 1700 B.C., which places him about 200 years later than the time generally accepted for Abraham.



LOUVRE, PARIS.

Fig. 1. The Code of Hammurabi. On this black diorite shaft about 8 feet tall and 6 feet in circumference, Hammurabi had carved what was virtually the common law of Babylonia about 1750 B.C. There is a striking similarity between this code and the Law of Moses as laid down in Deuteronomy. In many instances the same punishment is specified for a given offense. The carving at the top of the stele depicts Hammurabi receiving the laws from the sun god Shamash.

Recent Excavations at Eridu.—In January, 1947, the Director-General of Antiquities for Iraq started an expedition digging at Eridu

about 12 miles from Ur, the birthplace of Abraham. In the summer of 1948, it was announced that 17 temples, one above another, had been located in a mound 30 feet high. The 17th temple, estimated to have been used about 5000 to 4500 B.C., rested on green sand which had been left by the retreating Persian Gulf. Near by, on the sixth level down, was a brick cemetery consisting of 1000 individual tombs made of sun-dried brick. Pottery was found at all levels. At the same time the Iraqi archaeologists stated that they had conclusively deprived Hammurabi, king of Babylon about 1700 B.C., of the title of world's first law giver. Two baked clay tablets, picked up at Tell Harmel excavations near Baghdad, describe a legal code written at least 500 years before the famous Hammurabi's reign. The writing is in Babylonian script using the language of the Accadians, who joined with the Sumerians to found Babylonia. The tablets tell of laws regarding house-breaking, hiring female slaves, recovering lost property, selling wine and transferring the title to a house. Of course, before being accepted, all such recent finds must be subjected to the appraisal of time.

Work at Kirkuk.—Some 400 miles to the north in the area of Kirkuk, the great oil center, an expedition from the University of Chicago is looking for biological remains of 5000 years ago. These are wanted by atomic scientists at the university to test a theory that age can be measured by measuring the amount of Carbon Isotope 14. A human bone at birth is believed to have a specific amount of Carbon 14, which disappears at a steady rate.

The Behistun Rock.—The ancient Mesopotamians wrote on clay tablets with a stylus. Originally, pictograph writing was used, in which a crude figure served as the symbol for an idea. For practical purposes this was reduced to marks. As these are wedge-shaped, this form of writing is called *cuneiform* (Latin: *cuneus*, wedge + *forma*, shape). These marks were known as early as the 12th century, but were meaningless until 1835 when Henry Rawlinson, a British army officer stationed in Persia, copied a part of the *Behistun Rock*. This proved to be the key to the Babylonian and Susian or Elamite languages. The inscriptions tell the same story in three languages, Old Persian, Babylonian and Susian. As the Old Persian could be read, it was possible eventually to decipher the other two. The inscribing was done by order of the great Persian king Darius I (521-485 B.C.), and is an account of his reign, particularly of his military victories—his defeat by the Greeks under Miltiades at the decisive battle of Marathon occurred 26 years after the carving. It is impossible to exaggerate the importance of this famous antiquity, for without it

the great libraries of the Assyrians, Babylonians and Persians, as well as many writings found elsewhere, could not be translated. It is from these sources that most of the dates for Biblical events and the confirming and explaining of Biblical accounts are secured.

Some additional examining and copying of the Behistun inscriptions were made by a British Museum group in 1904. Then in 1948 and 1949, Professor George Cameron of the University of Michigan and the American School of Oriental Research copied four columns of the inscriptions which had not been read previously, because of the great difficulty in reaching the part of the rock on which they are located. Professor Cameron copied the rock carvings by means of a rubber compound. The panel which contains the writing is about 25 by 50 feet in size, and can be reached only by high scaffolding or by being let down from above. Professor Cameron did his work while suspended 194 feet from a ledge above and with the rocky ground 100 feet below him. The Behistun Rock rises about 1700 feet above the plain, nearly 200 miles northeast of Baghdad; and the inscriptions are approximately 300 feet above the plain.

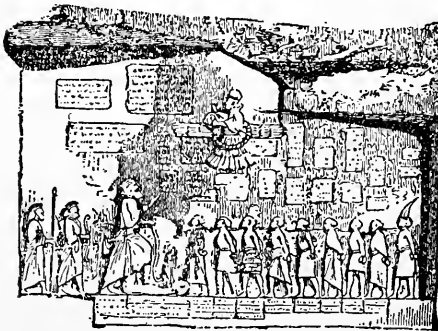


Fig. 2. Inscriptions from the Behistun Rock. The inscriptions, which cover a space 25 feet by 50 feet, tell of the glories and military accomplishments of Darius I during the early part of his reign (the carving was done in 516 B.C.). The scene shown here depicts Gomates, the false Smerdis, beneath the king's foot. A carving of Ormazd (Ahura Mazda) is shown above, drawn to a larger scale.

The Library of Ashurbanipal.—One of the great kings of Assyria was Ashurbanipal (669-626 B.C.), mentioned in the Bible as Osnappar (Ezra 4:10). This king, in addition to carrying out great military

projects, found time to patronize the arts. He prided himself on being able to read and write; and built up a great library of 100,000 "volumes." A large number of these have been recovered. They pertain to many subjects and came from many cities. So anxious was this king to have his library as complete as possible that he sent scholars to many distant places in search of worthwhile tablets. Some tablets were purchased and some were confiscated, while others were copied and the copies brought to Nineveh. In this way much valuable information from many places was preserved for our day. All students of Babylonian and Assyrian literature are greatly indebted to Ashurbanipal.

Palestine.—As stated earlier, the sites of hundreds of ancient settlements have been found in this area; and many of them have been excavated. Except for the Moabite Stone and a few short inscriptions, nothing of an epigraphic nature and comparatively little in the way of written records have been found, but this is not strange. In the first place, the Hebrews were not builders of large edifices or monuments on which inscriptions could be placed. The buildings of King Solomon were an exception, but no trace of them has ever been found. In the second place, while the Hebrews did much writing it was nearly always on papyrus or vellum. These wore out rapidly and, as they did so, the wording was copied on new surfaces, at which time the old books or scrolls were discarded or destroyed. Then, too, the climate of Palestine is such that perishable materials like papyrus and vellum would not last long when exposed to the elements. Furthermore, many attempts have been made by despotic rulers to stamp out both the Hebrew and Christian religions. At such times, special efforts were made to destroy all religious literature. At a time of invasion or in wartime, cities were often burned and, as the writing was on inflammable material, it would be destroyed. For these reasons there are extant very few ancient written records from Palestine.

The Moabite Stone.—This valuable relic was found in 1868 by the Reverend Klein, a German missionary, at the site of the Moabite city of Dibon about ten miles east of the Salt Sea. The historical background that concerns this stone seems worth noting. This territory had been wrested from the Moabites by the Amorites shortly before the arrival in that area of Israel en route from Egypt to Canaan. King Sihon refused the Israelites permission to cross the land; whereupon, Moses forced the issue, defeating the Amorites about 1240 B.C. (Num. 21:21-31). The tribes of Reuben and Gad then requested the country, and it was assigned to them by the great leader of the

Israelites. Nearly 400 years later, Mesha, king of Moab, revolted and secured relief from Omri and Ahab, kings of Israel (882-852 B.C.). To celebrate his newly found freedom, Mesha had carved this black basalt stone about 4 feet by 2 feet and a little more than a foot in thickness (see Fig. 17, page 218).

Before the Rev. Klein could consummate a transaction with the Arabs for the stone's purchase, a French consulate entered into competitive bidding for the treasure. The result was a most tragic one, as the stone was broken into many parts by the Arabs, who then distributed the parts among themselves. Most of the parts were later recovered, and the reconstructed stone is now in the Museum of the Louvre in Paris.

The script used on the Moabite Stone is an early form of Hebrew writing. A later form of the same script was used in the Pool of Siloam inscriptions made by King Hezekiah (725-697 B.C.) about 150 years later.

Discovery of the Ancient Isaiah Scroll.—What seems to be the greatest Bible manuscript discovery of modern times was made in Palestine in February, 1948. This discovery included the complete text of the Book of Isaiah, a commentary on the Book of Habakkuk, a book of discipline of a small sect, possibly the Essenes, and possibly the lost Book of Lamech. The authenticity of this material was established by Professor Millar Burrows of Yale University and Dr. John C. Trever, of the International Council of Religious Education. These scrolls were found by wandering Bedouins on the floor of a cave near the northwest corner of the Dead Sea. The preserved scrolls had been placed in jars, which were wrapped in large amounts of cloth and the whole covered with pitch. The Isaiah scroll is $23\frac{3}{4}$ feet long and $10\frac{1}{2}$ inches wide; and was made by sewing together 17 pieces of carefully made parchment. Scientists are certain that the manuscripts were made before the birth of Christ, the most likely date assigned to them being about 150 B.C. Heretofore, the oldest known Biblical manuscripts were dated about 500 years later than that time. One important result of the discovery is that this copy of Isaiah and the established text are found to be in substantial agreement.

Artifacts from Palestine.—While this area produced few documents, its mounds have been veritable storehouses of information. Their value has been determined by the desire for new fashions—a trait inherent in human nature. All are aware that china patterns, as well as other styles, change frequently. In some articles this change occurs several times in one generation. Such style changes are not

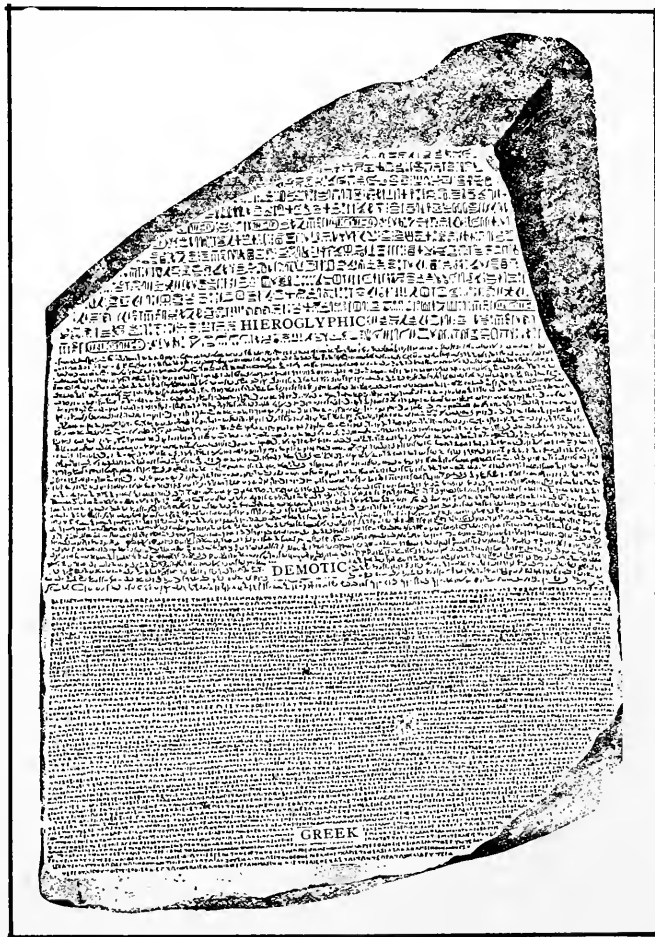
new. They have been going on, at least in pottery, for thousands of years.

The most valuable artifacts found in the strata of *tells* are pieces of pottery, sometimes called "potsherds" or simply "sherds." Pottery is almost indestructible by the elements, yet very fragile, so that discarded pieces have been numerous and have lasted through the centuries. Professor G. A. Reisner, famous for his work in Samaria, has classified pottery so that it is possible for an expert to tell, by examining a piece of pottery, both where and approximately when it was made. The data secured from *potsherds* have been invaluable to archaeologists in determining when cities were occupied, when destroyed and when rebuilt. They have also solved problems relating to ethnological migrations, commerce and the religions and politics of peoples.

Current Archaeological Activities in Palestine.—At present (1954) many other exploration groups are at work in the Holy Land. The Israel Exploration Society is excavating along the Yarmuk River, east of the Jordan valley. The Israel government's Department of Antiquities is making explorations at the southern end of the Sea of Galilee. Here are being found remains of the Hellenistic Age. The University of Chicago has a group working on the shores of the Sea of Galilee. All of these sites have yielded valuable and interesting returns which shed much light on Palestine's past history.

Egypt: The Rosetta Stone.—In 1798, Napoleon undertook a military campaign against the British colonies at the eastern end of the Mediterranean. This was not purely a military expedition, for his inclusion of 100 scholars and scientists indicated that he was attempting to delve into Egypt's silent history. Judged from its military accomplishments, Napoleon's operation was a failure; but from an archaeological standpoint, it performed one invaluable service by bringing to light the famous *Rosetta Stone*. Many stories have been told as to how the stone was discovered. The most likely is that it was found while a trench was being dug at Fort Julien, near the town of Rosetta on the Rosetta or West Branch of the Nile about 35 miles northeast of Alexandria. In the settlement following the campaign, the British forced Bonaparte to surrender the stone. King George III gave it to the British Museum where it is still located. It is made of black granite, little more than 4 feet by 2 feet on the inscribed surface and about a foot thick. The text of the inscription itself is of little importance. It is only a memorial of thanks from some priests, written about 200 B.C., to King Ptolemy V for the remission of certain taxes.

It soon became apparent that the inscription was in three languages. One of these was Greek, which could be read easily. Even though scholars proceeded on the assumption that all three languages told the same story, it was 20 years before the other two could be translated. One of these is the old Egyptian Hieroglyphic, a form of picture writing which was used mostly by the priesthood much as Latin is used by the Roman priesthood. The other is the Demotic, which was developed from the hieroglyphic and approaches the



BRITISH MUSEUM, LONDON

Fig. 3. The Rosetta Stone. One of Archaeology's two most valuable treasures.

alphabet types of writing. It was the popular form of writing in 200 B.C., although all three of these languages were in use in Egypt at that time. After the decipherment by J. F. Champollion, an already famous Egyptologist, all the literature of Ancient Egypt and the epigraphs found in 500 miles of the Nile valley became intelligible. Just as the Behistun Rock revealed the literary treasures of ancient Mesopotamia, so the Rosetta Stone is the key that has unlocked the door to a scientific study of ancient Egypt. These are undoubtedly archaeology's two most valued treasures.

The Tell el-Amarna Letters.—About 1375 B.C. a heretical pharaoh by the name of Amenhotep IV or Akhnaton (also known as Amenophis IV) became ruler of Egypt. This ruler instituted a new form of religion—the worship of Aton, the sun disc. Formerly, the Egyptians had many gods as well as several sacred animals. This new religion was monotheistic, and immediately brought the young ruler into conflict with the many priests in the court. As a result he moved the capital to a new location about 300 miles below Thebes and 190 miles south of Memphis. The new site was called Akhetaton in honor of the new god. Amenhotep IV had already changed his name to Akhnaton (Aton is satisfied). The schism which followed between Akhnaton on the one hand and the priests and people on the other made for unsettled political conditions throughout the vast empire, which had been extended and consolidated by the brilliant 37-year reign of Amenhotep III.

The modern site of Akhetaton is known as Tell el-Amarna. In 1887-8, there were found in its ruins over 400 clay tablets, which have proven to be one of the most valuable finds, except for the Rosetta Stone, in all Egypt. For the most part, they are urgent requests for help sent by the dependent kings of Canaan and Syria to Amenhotep III and Akhnaton, especially to the latter. Apparently Pharaoh Akhnaton was too engrossed in the establishment of his new religion to pay any heed to the implorings of the native rulers.

These tablets, which are inscribed in cuneiform letters, were accidentally found by a peasant woman while she was digging in the soil. It is said the woman sold her rights in the great discovery for 10 piastres (50 cents). Except for a few in private collections the tablets are now in museums in Berlin, Cairo, London and other cities. The information secured from these tablets has already assisted in reconstructing some of Palestine's political history; and it may assist in solving some of the problems concerning the Exodus and Joshua's conquest of Canaan.

Other Egyptian Archaeological Treasures.—In addition to the many valuable inscriptions found on the walls and columns of the ancient temples of Karnak, Luxor, Assuan and Edfu, Egypt has yielded two other treasures of great interest to the Biblical student. These are the **Stela of Merneptah** and the **Elephantine Papyri**. Because the Peninsula of Sinai was a part of the Egyptian Empire, the **Sinai Inscriptions** should be mentioned here also. Space does not permit a discussion of these discoveries here, but those interested can find a full treatment of them in any good encyclopedia.

Asia Minor.—Interest in discoveries here centers almost exclusively about recoveries made by Hugo Winckler of Berlin at Boghaz-koi (about 75 miles east of Ankara) in 1906-7 and later in 1911-12. This was the site of the ancient Hittite capital, Hattushash, and it has furnished much of the information known about these people. About 10,000 clay tablets inscribed in cuneiform letters and representing many languages, some of which cannot yet be translated, were found. From this library came a record of the oldest known treaty in history. It followed the battle of Kadesh on the Orontes about 1287 B.C. The cost to each side was very heavy and neither could claim a victory. The agreement was in reality a non-aggression pact between Rameses II and Hattusil II. The same text is found inscribed on the temple at Karnak in the Nile valley of Egypt.

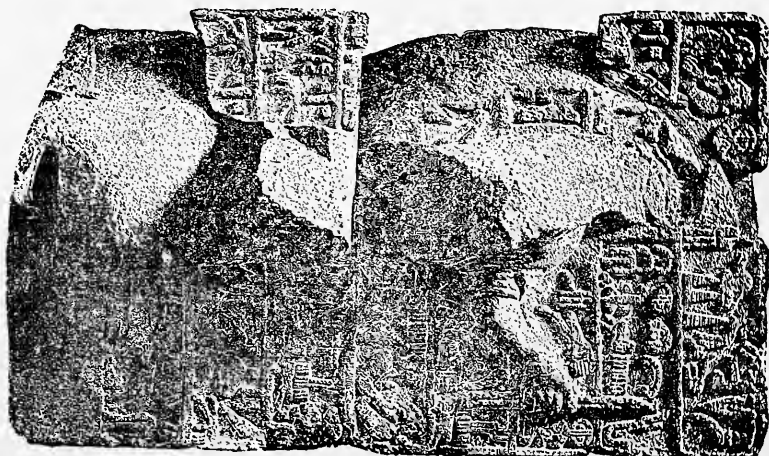


Fig. 4. Hittite King's Monument. Note the hieroglyphics. (From Boghaz-koi).

Conclusion.—It must now be apparent that Abraham was no unschooled pioneer in an uncultured world. His birthplace, Ur, had been an ancient city of learning many centuries before his birth; and

most of the countries in which he visited or in which he dwelt had comparable civilizations. The archaeologists have presented us with the histories of these and other civilizations. From their discoveries many dates have been fixed, some exactly through astronomical records. From fixed dates others have been computed by dead reckoning; while others have been approximated from the various types of information available. When a Biblical event is also recorded and dated in profane or secular history, a bridge is formed across which dates can be carried. Such an event, accurately dated from reliable records, gives the Bible historian an accurate basing point from which he can compute other dates.

Part III.

ANCIENT HISTORY OF THE GREAT EMPIRES.

CHAPTER 4.

INTRODUCTION.

The Six Great Empires.—History is the framework into which we can fit the Bible Story; and in order to understand the story of the Hebrew people, it is necessary to know something of the nations and events that determined the course of that story. Preceding the Christian era, six great empires in turn dominated the civilized world. Canaan was a part of each nation at the time of its pre-eminence; and to each of them Israel was at various times tributary. These six great empires and the periods of their greatness were:

1. The Egyptian Empire c.1550 B.C.—c.1200 B.C.
2. The Assyrian Empirec.890 B.C.—612 B.C.
3. The Babylonian Empire 612 B.C.—539 B.C.
4. The Persian Empire 539 B.C.—331 B.C.
5. The Alexandrian Empires 331 B.C.—146 B.C.
6. The Roman Empire 146 B.C.—476 A.D.

With each of these empires the fortunes of the Chosen People were inextricably involved; and each had much to do with the moulding of Israel's history.

Other Nations Affecting Israel's History.—After the death of Alexander the Great, Israel paid tribute at times to one or the other of two divisions of the Macedonian Empire. One of these was the Kingdom of the Graeco-Egyptian Ptolemies, and the other was the Seleucid Kingdom of Syria to the north. To the northwest, occupying an area that composed all of the eastern end and a portion of the central part of Asia Minor (now a part of Turkey), lay the Hittite Empire from which frequent migrations were made into Palestine. And the Philistines, the Hebrews always had with them! Then there were the Transjordan tribes—the Edomites, the Moabites and the Ammonites, to name the best known groups.

Age of the Earth.—In a discussion of the ancient races, we immediately come face to face with the moot question of the earth's

age. Some feel that the teachings of present-day science are inconsistent with the account of the creation as recorded in the first chapter of Genesis. Much of this misunderstanding undoubtedly stems from Archbishop Usher's proposed chronology of the Bible which placed the date of creation at 4004 B.C. His dates are found even today in the margins of some Bibles. Much more information is now available than there was in the time of Bishop Usher (1581 - 1656); and it is well known that his calculations were based upon premises which in many cases were incorrect. For example, in computing his dates, Bishop Usher took into consideration the various ages of the patriarchs as given in the fifth and eleventh chapters of Genesis; but the ancient Hebrew word that has been translated into years in those chapters did not necessarily mean years. It referred to a *recurring period* which might have been a year, a season or, what seems most likely in this case, a synodic period of the moon (approximately 29½ days).

The sacred writings of Genesis were prepared for our race's mental age as it was nearly 2500 years ago; and besides we err when we look for dates in the Scriptures because they contain none. The Bible gives the religious story of creation. The scientific story of creation is found in God's own handwriting in the earth and the whole universe about us; and it is unthinkable that the Creator would deliberately mislead us in His own handwriting. Here He has recorded information concerning the earth's age and history, which has long been rejected by those who seek this information where it is not to be found.

Scientists have concluded by a study of certain radioactive minerals found in ancient rocks that the minimum age of the earth is two billion years. A more recent theory indicates that the earth's age is nearly three and a half billion years.

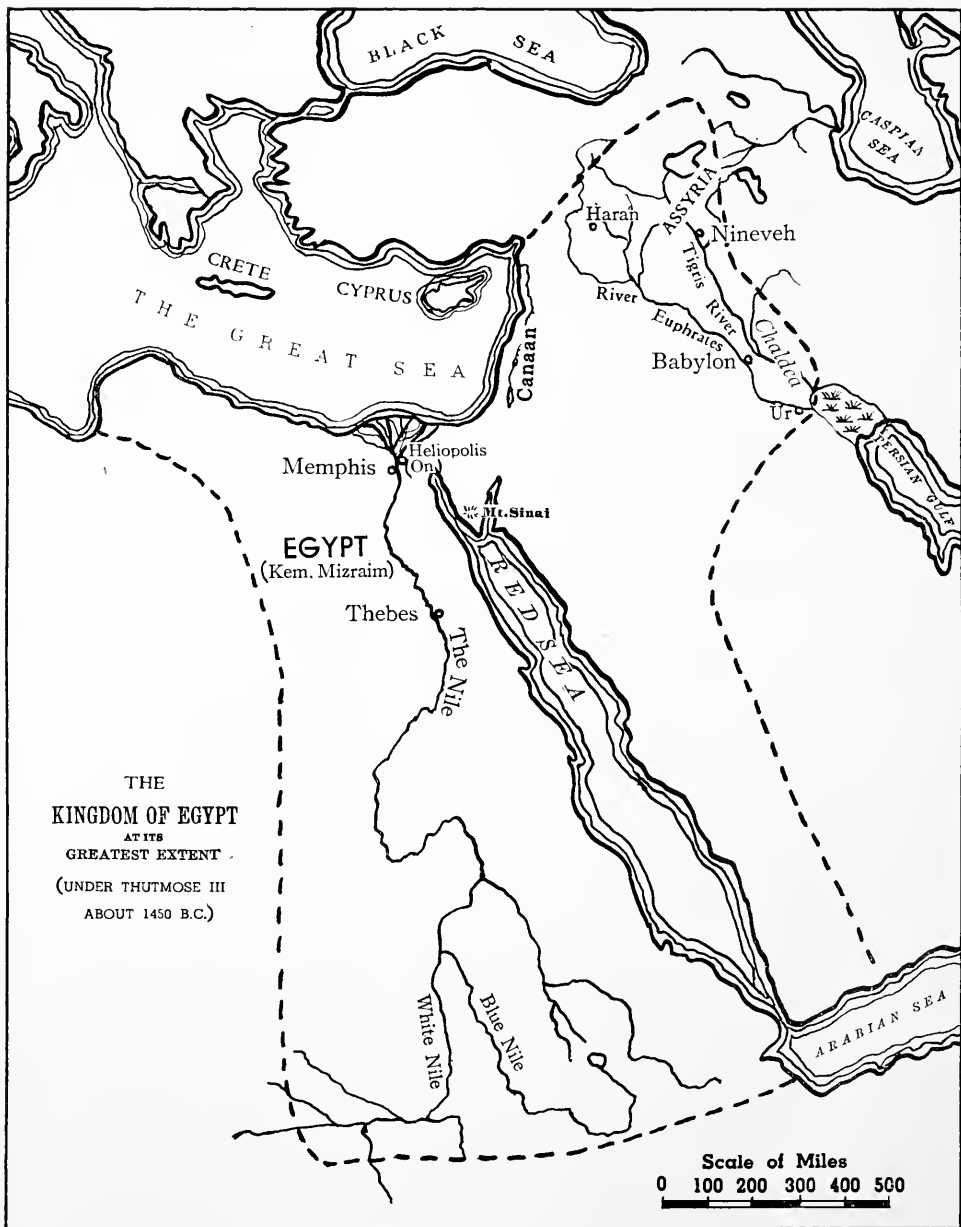
CHAPTER 5.

ANCIENT HISTORY OF EGYPT.

(See Map on the Following Page).

The Early Egyptian Empire.—Egypt was the first great empire in the world. That empire was formed about 1550 B.C., but back of it was a long and cultured civilization—probably as long as 25 centuries. Even neolithic culture was of a higher type in Egypt than any that has been found elsewhere.

Many startling records of the advanced civilization existing along the banks of the Nile in ancient times have come down to us. Much of the learning and culture that has been attributed to Greece, Rome and other ancient civilizations was in reality only borrowed by them



THE
KINGDOM OF EGYPT
AT ITS
GREATEST EXTENT
(UNDER THUTMOSE III
ABOUT 1450 B.C.)

Scale of Miles
0 100 200 300 400 500

from Egypt. The earliest dated event in history was the introduction of the Egyptian calendar. Based on what is known of the *sothic cycle* and the writings of Censorius, Egyptologists are almost certain that this was one of two dates. Professor Breasted has calculated that date to be 4241 B.C. Some others think it is one sothic cycle (1460 years) later or 2781 B.C. This early calendar contained 12 months of 30 days each, with 5 feast days at the end of the year. The Egyptians never made provision for the correct year (approximately 365.2422 days). In 46 B.C. Julius Caesar had an extra day added every fourth year. This was the Julian Calendar. In 1582 Pope Gregory XIII made a still more accurate calendar by having the extra day omitted from century years, except those divisible by 400.

The Egyptians discovered the use of copper tools about 3000 B.C.; and, within 300 years, they were building the Pyramid of Khufu (Gr. *Cheops*) at Gizeh. It has been said that, considering the tools the Egyptians had to work with, the minds necessary to construct the pyramids were equal to any found in the world today. For centuries prior to the pyramid age, glass was being made, and the Egyptians were able to reproduce from rocks and other objects color designs in glass—an art that cannot be duplicated today.

Many inventions were made by the Egyptians: The calendar, paper, glass and linen, to name only a few. Agriculture, engineering and industry were conducted in a scientific manner, for the first time, in the delta of the Nile. The sciences were given much attention by the Egyptian priests who composed the educated group; but to just what extent the sciences, with the possible exception of medicine, were developed is not known, because few writings relating to them have been found. It has been suspected that in order to maintain their power over the populace the priests claimed magic powers in demonstrations which in reality were based upon scientific laws.

Many papyri have been found pertaining to medicine and surgery. From these accounts and from the examinations of mummies, it has been ascertained that the Egyptians were afflicted with many diseases—about the same ones that exist in our country today. After becoming stabilized, the science of medicine was greatly handicapped as the physician in treating a disease was required to follow the course prescribed for that particular disease. From various sources it is known that the doctors were also the embalmers. "Joseph commanded his servants the physicians to embalm his father" (Gen. 50:2).

Egyptian Dynasties.—Early in the third century B.C. Manetho, a priest, wrote a history of Egypt. He divided the pharaohs into 30 dynasties or families as well as into groups. His arrangement has

generally been followed by later historians. The period covered extends from Menes (c.3000 B.C.) to the conquest of Egypt by Alexander the Great in 332 B.C. We are particularly interested in events occurring in Dynasties XV-XIX (c.1730 B.C.—c.1200 B.C.). Examining these dynasties only, causes us to miss much of Egypt's interesting and exciting history, but these reigns cover the period of Israel's sojourn in that country.

Prior to the 18th century B.C. Egypt had experienced a very brilliant era marked by great commercial activity, which was aided by a canal between the Red Sea and the Nile. Then followed internal rebellion which brought disintegration in Dynasties XIII and XIV.

The Hyksos or Shepherd Kings.—Conditions in Egypt were ripe for an invader. The invader appeared in the form of the Hyksos (Egyptian for "Chiefs of the Bedouins"), popularly known as the Shepherd Kings. Evidence indicates that these people came from Canaan, and their names are principally Semitic. Manetho called them Phoenicians, but there must have been Hittites and Hurrians as well as others among them. This historian also tells us that "they made one of themselves king, whose name was Salatis." It was undoubtedly in this period that the sojourn of Israel in Egypt began.

The natives naturally detested the Hyksos rulers. The fact that they were recognized as shepherds probably accounts for the Egyptian attitude expressed in the passage: "for every shepherd is an abomination to the Egyptians" (Gen. 46:34). The Hyksos conquest was not an unmixed calamity to Egypt. The horse and chariot were introduced into Egypt by the invaders, from whom the Egyptians learned the art of war. A strong centralized government was formed by the conquerors. Their political capacity enabled them to form a great monarchy which was the basis for the outstanding success of Dynasties XVIII and XIX.

Recovery of the Government by the Egyptians.—Before 1600 B.C. the Egyptians had set up a competitive government at Thebes. Manetho classifies this government as Dynasty XVII. About 1555 B.C. Pharaoh Ahmose finally succeeded in driving out the Hyksos rulers. Ahmose seems to have been a transition ruler from the 17th to the 18th Dynasty. The 18th Dynasty has been described as "the greatest race of kings that has ever ruled upon the earth." They brought to Egypt its era of greatest political and economic attainment. Amenhotep IV of this dynasty has already been mentioned. The only woman among the 331 monarchs in the 30 dynasties appeared in this period. She was Hatshepsut (c.1504 B.C.—c.1482 B.C.), a daughter of Thutmose I, wife of her half-brother Thutmose II and, until her death, a usurper

of the throne of her nephew Thutmose III, but she was, nevertheless, the world's first great queen. Upon her death c.1482 B.C. Thutmose III became pharaoh and reigned for 32 eventful years. He has been referred to as the "Alexander of Egyptian History"; and it was he who really made an empire of Egypt. His ability was not confined to the political field. He was also a great builder; and scattered magnificent buildings, including 30 temples, all along the Nile valley.

Decline of Egyptian Power.—Unfortunately not all of his successors were as able as Thutmose III. In the next 100 years Egypt lost much of its prestige. The last pharaoh of this dynasty was Tutankhamen, whose chief claim to fame seems to lie in the fact that his tomb had not been robbed before it was discovered by Mr. Howard Carter in 1922. The number of valuable articles found by Mr. Carter in the tomb of this insignificant pharaoh and the craftsmanship they exhibited were such a revelation that Egyptologists can only wonder what might have been placed in the tombs of the greatest pharaohs.

Dynasty XIX included two great rulers, Seti I (c.1318—c.1299 B.C.) and his son Rameses II (c.1299—c.1232 B.C.). They recaptured most

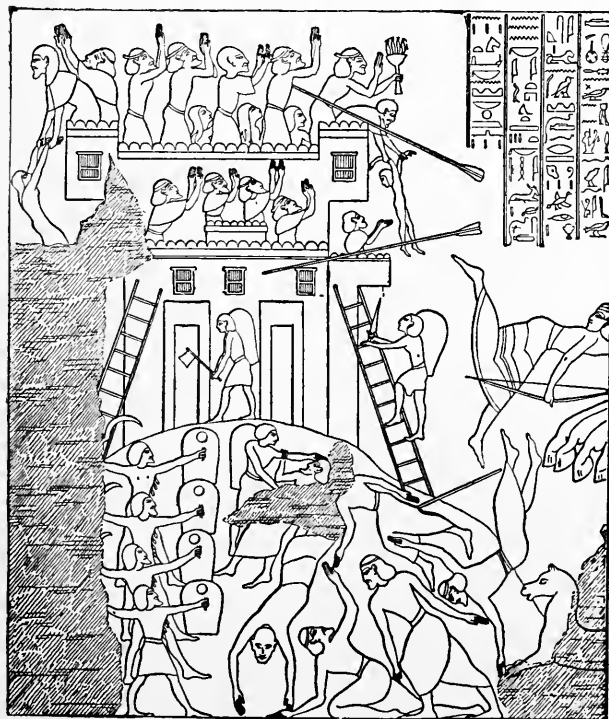


Fig. 5. Rameses II storming the Castle at Ashkelon. This was one of the five principal cities of the Philistines. Its tragic story is partly told in the Old Testament (Josh. 13:3; Judg. 1:18; 14:19; 2 Sam. 1:20; Jer. 25:20; 47:5,7; Amos 1:8; Zeph. 2:4,7; Zech. 9:5). It was last rebuilt by Richard the Lion Hearted, but destroyed again in A.D. 1270.

FROM THE HALL OF KARNAK

of the Asiatic provinces; and, for that reason, their reigns are known as the Restoration Period. Both carried on wars against the Hittites, but were unable to conquer them. Seti's building achievements eclipsed his military accomplishments. Among many great works he constructed the "Hall of Columns" in the Temple of Karnak at Thebes. After the indecisive battle of Kadesh c.1287 B.C., Rameses made the treaty referred to in Chapter 3, and married a Hittite princess. Rameses II, the Sestoris of the Greeks, has been called the greatest of the Egyptian pharaohs. He died at the age of 90 years after ruling for 67 years. He has long been known as the "Pharaoh of the Oppression"; while his son and successor Merneptah (c.1232—c.1222 B.C.) is thought by some to be the "Pharaoh of the Exodus." The tenets of some of the schools of thought concerning these matters will be discussed later. About 1200 B.C. the power of Egypt began to pass into the hands of the priests; and the resulting decay of the empire was very rapid. An outline of the pharaohs of Dynasties XV—XIX is given at the end of this chapter as a reference.

Religion of the Egyptians.—To know any people it is necessary to know something of their religion. To the Egyptian his religion was of paramount importance. Beginning in the sky, the greatest of the gods was the sun, Ra or Re, whose name has been a real boon to crossword puzzle makers. The moon, the constellations and stars were recognized as great deities. There were many sacred animals, which were the emblems of gods. Some of the gods had the body of a man and the head of an animal. The Egyptians added new beliefs to their religion from time to time without ever subtracting anything. A hodge-podge religion resulted.

The idea of a resurrection in which the old body would be required was ever present. This led to the practice of mummification. Large chambers were cut in the limestone cliffs along the western side of the Nile back of Thebes. Each chamber contains many tombs. These belong to the men who helped the pharaohs make Egypt a great nation. Back of these cliffs in a valley are the tombs of the pharaohs, the "Westminster Abbey of Egypt." From these tombs comes much of the knowledge we possess about the religion of Egypt's empire period.

Death was the great equalizer between the pharaohs and their lowest subjects. There was an earthly test known as "The Judgment of the Dead." In this ceremony charges could be preferred against the deceased by anyone. Osiris was the great judge in the lower world. The heart or soul of the deceased was weighed in the balance against the symbol of justice or truth. If the result was satisfactory,

the soul was welcomed by Osiris. If the result was unsatisfactory, the course taken depended upon the degree of guilt. The soul was either condemned to oblivion or required to do penance in the bodies of animals on earth. To aid the deceased in the ordeal which he must undergo before Osiris, there was placed in the coffin a copy of the "Book of the Dead." This was a roll of papyrus on which the priests had written or drawn prayers, charms, a picture of the judgment, and even methods of deceiving Osiris.

All religious matters were controlled by the priests, who at one time owned about one-third of Egypt. Sacerdotal colleges were maintained in connection with each temple. As all learning was under the supervision of the priesthood, that group performed a great service in preserving the knowledge and learning acquired by Egypt over several millenia. This great heritage was distributed to humanity, for the most part, by the Romans, the Greeks, the Persians, the Phœnicians and others, who received credit which rightfully belonged to Egypt.



Fig. 6. Hall of Columns at Karnak. This was the greatest colonnaded hall ever erected, being 335 feet by 175 feet. The roof was supported by 134 massive columns, 12 of which are higher than the others and are arranged in two central rows which formed a nave 175 feet high. From this form of Egyptian architecture came the Christian cathedral. In recent years some of the columns which are 36 feet in diameter have fallen due to rains loosening the supporting soil.

EGYPTIAN PHARAOKS OF DYNASTIES XV—XIX.

(All dates are B.C. and only approximate).

DYNASTIES XV—XVI.

PERIOD	PHARAOH	REMARKS
1730-1555	Hyksos Rulers	Were of Semitic origin; called Shepherd Pharaohs; in later years, ruled in the north only.

DYNASTY XVII (1620—1546).

1555-1546	Ahmose (Amosis, Ahmes)	Native dynasty of the south; last pharaoh of the dynasty; drove out the Hyksos.
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DYNASTY XVIII.

Said to be the greatest race of kings that has ever ruled upon the earth.

1546-1525	Amenhotep I (Amenophis)	
1525-1508	Thutmose I	A strong king; included Canaan and land to the Euphrates in the empire.
1508-1504	Thutmose II	Hatshepsut, his wife and half-sister, was the power behind the throne.
1504-1482	Hatshepsut	Daughter of Thutmose I; usurped throne from Thutmose III and ruled for her lifetime; world's first great queen; may have rescued Moses.
1482-1450	*Thutmose III	Greatest conqueror and builder in Egyptian history, known as "Alexander of Egypt"; thought by some to have been the oppressor of Israel.
1450-1420	*Amenhotep II	May have been the "Pharaoh of the Exodus."
1420-1412	*Thutmose IV	Little known of him; his chariot has been found.
1412-1375	*Amenhotep III (Amenophis)	Received first of the Tell el-Amarna letters.
1375-1366	Amenhotep IV (Akhnaton)	Also received Amarna letters; attempted to establish monotheism; may have been influenced by Moses' miracles.
1366-1364	Sakere	Weak ruler; son-in-law of Akhnaton.
1364-1357	*Tutankhamen	Also son-in-law of Akhnaton; restored old religion; moved capital back to Thebes; tomb discovered in 1922.
1357- ?		Period of confusion.
? -1353	Eye	Insignificant pharaoh.

DYNASTY XIX.

PERIOD	PHARAOH	REMARKS
1353-1319	Harmhab	
1319-1318	Rameses I	
1318-1299	*Seti I	Strong ruler; regained Palestine; began great hall at Karnak.
1299-1232	*Rameses II	Son of Seti I; died at 90 after 67-year rule; one of greatest of pharaohs; extended empire and finished Hall at Karnak; repulsed attacks of sea peoples. Long reputed the "Oppressor of Israel." Had several hundred wives and married several of his daughters. Left 100 sons and 50 daughters who constituted a special class in Egypt for many years.
1232-1222	*Merneptah	Son of Rameses II; throne room found at Memphis; thought by many to be the "Pharaoh of the Exodus."
1222-1205	Amenmeses, Seti II	2 weak rulers.
1205-1200	Si-ptah	Possibly a usurper.

* The mummies of all these pharaohs have been found and are in the Cairo museum, except those of Amenhotep II and Tutankhamen, which are still in their tombs at Thebes.

CHAPTER 6.

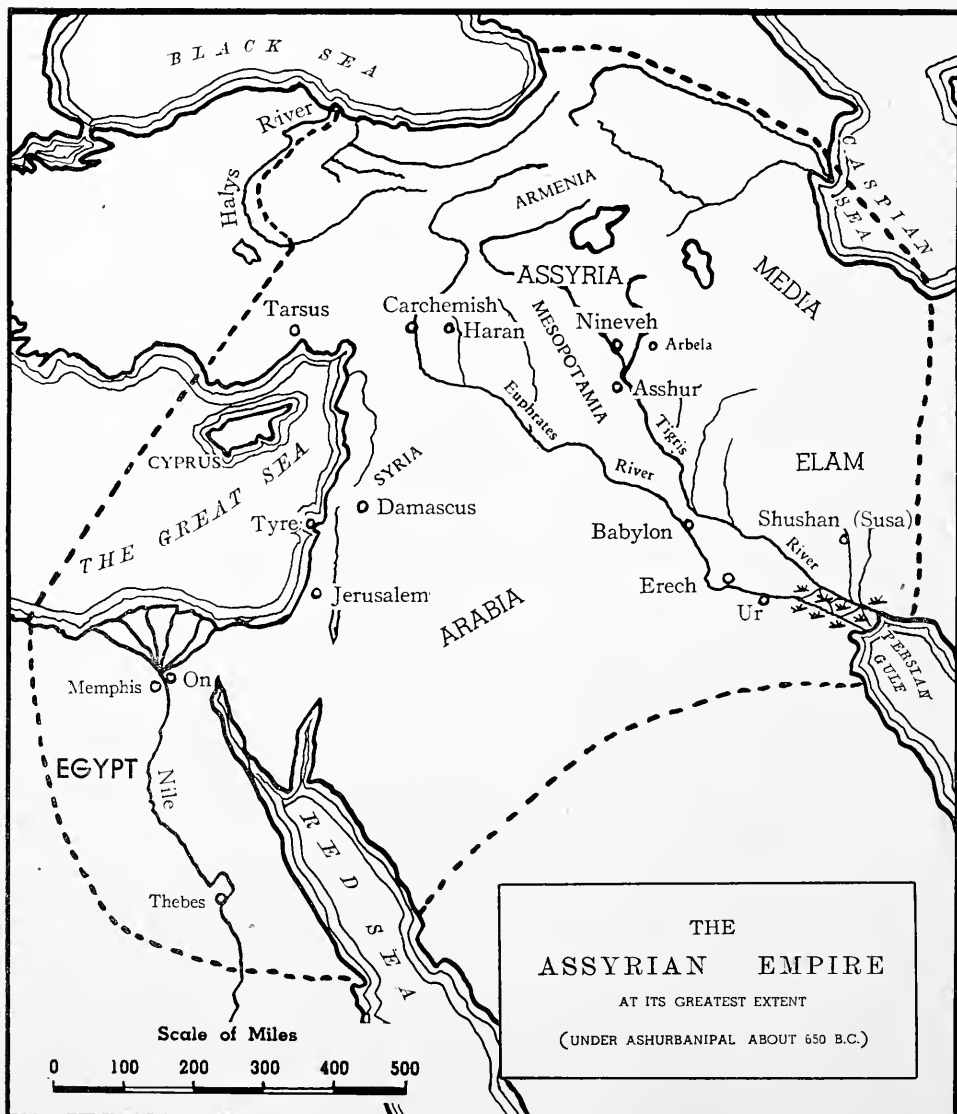
THE ASSYRIAN EMPIRE.

(See Map on the Following Page).

Assyria's Early History.—The Assyrian Empire was forged in the furnace of war and subsisted by the sword. The nucleus about which this great empire developed was the city of Ashur on the Tigris River. According to Scripture, and confirmed by tradition and archaeologists, Ashur was settled by Babylonians. This colonization took place about 3000 B.C. when the Assyrian religion was brought to Ashur from Babylon by the early colonists. The chief god Ashur seems to have been added, after which his name was given, first to the capital, then to the nation. Like other Semitic peoples, the Assyrians were very religious. The emperors were very liberal in their support of the temples; and, as a result, had the sanction of the priesthood in their campaigns. Wars

were considered as crusades rather than conquests—all for the greater glory and extension of the kingdom of Ashur.

Assyria's Independent Age.—About the middle of the 15th century B.C. Assyria became independent. Since this country elected to live largely by the tribute of subject peoples, its fortunes depended upon the supremacy of its armies and the abilities of its leaders. When the latter were strong, the country enjoyed economic prosperity; but



when a weak dynasty ruled the country, it experienced both economic and political decadence.

We are interested in the numerous vicissitudes in the life of this country only as they affected the Chosen People of God. Much of the record cannot be completed, but below is a list of the most important kings of the country with a few observations concerning their reigns.

SOME OF THE LATER ASSYRIAN KINGS.

(All dates are B.C. and prior to the 9th century B.C. are only approximate).

PERIOD	KING	REMARKS
1380-1341	Ashuruballit	Resisted foreign aggressors, and regained much of the country's former power.
1300-1290	Tukulti-Ninib	Continued the conquests and consolidation of the kingdom which had been going on for 80 years.
1280-1260	Shalmaneser I	Great builder and conqueror who united all the cities under one government. Made Calah, 40 miles south of Nineveh, the capital.
1260-1252	Tukulti-Ninurta	Son of Shalmaneser I; killed in a revolt.

Period of Weakness.

1175-1140	Ashur-Dan I	Period of recovery.
1120-1100	Tiglath-Pileser I	Great conqueror; extended land to the Mediterranean and held part of Syria; improved the trade routes.
1100 - 900		Period of great decline in which the fortunes of Assyria sank to a very low ebb. This was the period in which the Kingdom of David and Solomon reached its greatest economic and political heights.
890 - 884	Tukulti-Ninurta II	Carried on brilliant military campaigns; started a recovery.
884 - 859	Ashurnasirpal	Ruthless, but a great warrior; built the greatest army the world had yet seen.
859 - 825	Shalmaneser III	Led the army in person through many famous and well known campaigns; fought in many famous battles; son of the previous king; first Assyrian king to contact the Israelites.
825 - 812	Shamshi-Adad V	Son of Shalmaneser III.

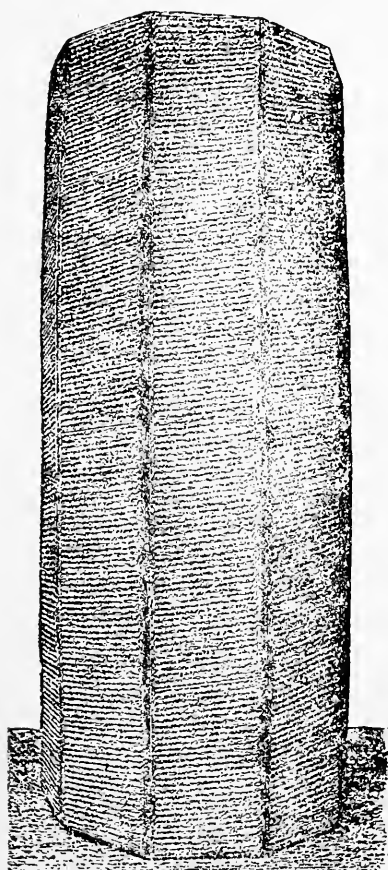
812-782	Adad-Nirari IV	In his reign, a history of Assyria and Babylon was compiled.
782-770	Shalmaneser IV	Decline of Assyrian power began and continued through next 2 reigns.
770-752	Ashur-Dayan	Internal disturbances continued.
752-745	Ashur-Lush	Period of decay.
745-727	Tiglath-Pileser III	His brilliant restoration work marked the beginning of the second empire period; mentioned in the Bible also as "Pul."
727-722	Shalmaneser V	Besieged Samaria.
722-705	Sargon II	Captured Samaria—carried the 10 tribes of Israel into captivity.
705-681	Sennacherib	A famous king who burned Babylon.
681-669	Esarhaddon	Was one of Assyria's best kings; conquered Egypt and rebuilt Babylon.
669-626	Ashurbanipal	Builder of the great library, but very cruel; the "Osnappar" of the Bible (Ezra 4:10).
626-612	Ashuretililani & Sinsharishkun	Sons of Ashurbanipal, were the last kings of Assyria. Sinshumlishir seized the throne and held it for a few months between the sons' reigns.

The Assyrian Empire.—The Empire Age of Assyria has been given as c.890-612 B.C., but that era was really divided into two empire periods. These were 890-782 B.C. and 745-612 B.C., with an intervening period of trouble within the government which prevented it from controlling the nations that it had subdued.

The Downfall and Destruction of Assyria.—The causes of Assyria's downfall lay in the short-sighted policy of her emperors. By destroying the populations from which the country levied its tribute of food and wealth, the emperors destroyed the basis for the whole national economy. At the same time, Assyria used up the best of its own manhood in expanding its borders. Commerce and industry were halted throughout the kingdom; and agriculture was neglected at home as well as in the distant parts of the empire.

The nation's decay and decline were very rapid. Ashurbanipal, the great builder and patron of arts and letters, had been gone only 14 years when, in 612 B.C., Nabopolassar, king of Babylon, and Cyaxares, king of the Medes, sacked Nineveh. The Assyrian king died in the flames of his city. Haran was taken in 610 B.C., and, with the Babylonian victory at Carchemish in 605 B.C., Assyria as a nation ceased to exist forever. The rejoicing among all nations was as

general as it was among the Hebrews at this fulfillment of the Lord's decree (Book of Nahum; Zeph. 2:13-15). So complete was the destruction of the Assyrian Empire and its wicked capital, Nineveh, that, when Xenophon saw the ruins of the city 200 years later, he was unable to ascertain what city had stood there. Alexander the Great fought the battle of Arbela about 50 miles away without even hearing of Nineveh.



BRITISH MUSEUM, LONDON

Fig. 7. "Book" from the Library of Ashurbanipal at Nineveh. This ten-sided cylinder is 14 inches high and has 1300 lines of fine inscriptions recounting Ashurbanipal's conquests.

CHAPTER 7.

THE BABYLONIAN EMPIRE.

(See Map on Page 32).

Establishment of Babylonia.—The Babylonian Empire was established in 612 B.C. when Nabopolassar, the Chaldean king of Babylon, with the help of Cyaxares, the Mede, destroyed Nineveh. To the vassal peoples, this was little more than a change in administration—albeit a most favorable one. As the barbarous cruelty of Assyria was ended, a great change took place in the treatment accorded subject peoples and conquered states. The territory included in the new kingdom was practically the same area as that which had composed Assyria. The capital was now at Babylon instead of at Nineveh. A distinction should be made clear between the words Babylonia and Babylon. The latter was the name of the capital city of the empire named Babylonia.

The empire formed by Nabopolassar has sometimes been called the Chaldean Empire or Neo-Babylonian Empire to distinguish it from the old Babylonian Empire which was made famous by the great Hammurabi. Still earlier, many kings of many dynasties had ruled this country. Here the great and celebrated King Sargon, an Accadian Semite, founded about 2725 B.C. what some scholars refer to as the world's first true empire. In the Bible, Babylonia is sometimes referred to as Shinar (Gen. 10:10; 11:2; Isa. 11:11) or Land of the Chaldeans (Jer. 24:5; 25:12; Ezek. 12:13).

The new empire lasted only 73 years, or until the Persian army of Cyrus the Great captured Babylon in 539 B.C. Its kings and the periods of their reigns are given in the table below.

List of Babylonian Kings.

(All dates are B.C.).

PERIOD	KING	REMARKS
612-605	Nabopolassar	Viceroy over Southern Assyria who rebelled in 525 B.C. and, with aid, established the empire.
605-562	Nebuchadnezzar	Son of Nabopolassar; his was one of the longest and most brilliant reigns in history.

562 - 560	Amel-Marduk (Evil-Merodach)	Nebuchadnezzar's son; released and befriended the captive Hebrew king, Jehoiachin (2 Kings 25:27); was assassinated.
560 - 556	Neriglissar	Nebuchadnezzar's son-in-law.
556	Labashi-Marduk	Neriglissar's son, assassinated after 9 months' reign.
556 - 539	Nabonidus	Associated with himself, his son Belshazzar.

The Reign of Nebuchadnezzar.—The history of the Neo-Babylonian Empire is largely the history of the reign of Nebuchadnezzar (correctly Nebuchadrezzar), who was easily the outstanding political figure of the century in which he lived. When he fell heir to the throne of his father he wasted no time in extending the boundaries of his kingdom. His chief purpose in doing so was to increase his revenue from tribute and taxes. The character of this monarch is revealed in his prayer to Marduk *that I (Nebuchadnezzar) be overindulged with splendor and be paid tribute by all kings.* His invasions of Judah and the *Period of Captivity* which followed will be discussed in later chapters.

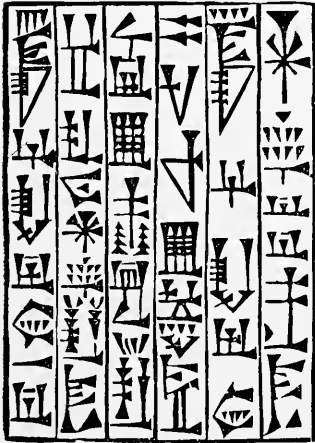


Fig. 8. Babylonian Brick Showing Cuneiform Writing.

These bricks were ordinarily about 14 inches square and about six inches thick. Generally the inscription was on a small square centrally located on a face of the brick.

According to ancient historians, and partly confirmed by archaeologists, Nebuchadnezzar erected edifices and walls that stagger even our present day imaginations. Some of these almost rival the works of the Egyptian pyramid-building pharaohs. Temples occupied the place of pre-eminence among his structures—Nebuchadnezzar is said to have built 54. The Temple of the Seven Spheres at Babylon, according to Herodotus, the Greek "father of history," rose to a height of over 650 feet. The Hanging Gardens, which were built for the

queen Amytis, a former Median princess, were acclaimed by the Greeks as one of the Seven Wonders of the World.

Near the end of his long reign, Nebuchadnezzar fell victim to a form of insanity known as lycanthropy in which the king imagined himself an ox (Dan. 4:32-34). He refused ordinary food, clothing and shelter; and persisted in going on all fours and eating grass. Tradition supports the story in Daniel; and the king's name is absent from all official records for a few years about that time.

Later kings were a weaker lot who busied themselves with provisions for defending the capital. Herodotus, who saw the city about 100 years after its fall, stated that it was inclosed by a wall, each side of which was 14 miles long and of great thickness. Others have said that the wall was over 200 feet high and 80 feet thick at the base.

Babylonian Religion.—The king represented himself as acting only on authority granted him by the gods. Greater loyalty and submission to edicts were secured by acting in the names of the various deities, especially in the name of Marduk, the chief god. Each city had its own god and temple to that god, causing a highly developed state of polytheism within the nation. Large funds were accumulated by the temples; and the priests developed large commercial interests. To the Babylonians, all heavenly rewards were for the gods. Man could expect only earthly rewards, and after death he was doomed to a dark dungeon where his suffering was commensurate with his sins while on earth.

Babylonian Learning.—The Babylonians seem to have approached great discoveries in science, especially in the fields of medicine and astronomy; but all scientific progress was greatly hindered by necromancy and sorcery. Instead of being pure scientists, the Babylonians were practitioners of witchcraft. They were primarily astrologers and only secondarily astronomers. The short life of the empire further prevented the sciences from having an opportunity to reach their full development.

In spite of the handicaps under which they labored, the astronomers of Chaldea would not be embarrassed in the world today—and they lived 2200 years before the invention of the telescope. The five planets then known were identified with the leading divinities; for example, Jupiter was Marduk. The names we now use for these five planets are merely translations of the names given them by the Babylonians. They divided the equator into 360 degrees. The sky was mapped in a system which included the "Twelve Signs of the Zodiac." Their calendar year was about 10 days short, because it

was divided into 12 lunar months. Occasionally, an extra month was added to compensate for this shortage.

The science of medicine was greatly impeded in its development by the priesthood. This group claimed that disease was the result of sin and must be cured by prayer or magic. Surgery had reached a comparatively high stage of development by the end of Hammurabi's reign—and surgeons were held responsible for carelessness. The Code of Hammurabi provided: "If a physician . . . operates upon a man with a bronze lancet for cataract and the man's eye is destroyed, they shall cut off his (the surgeon's) hand."

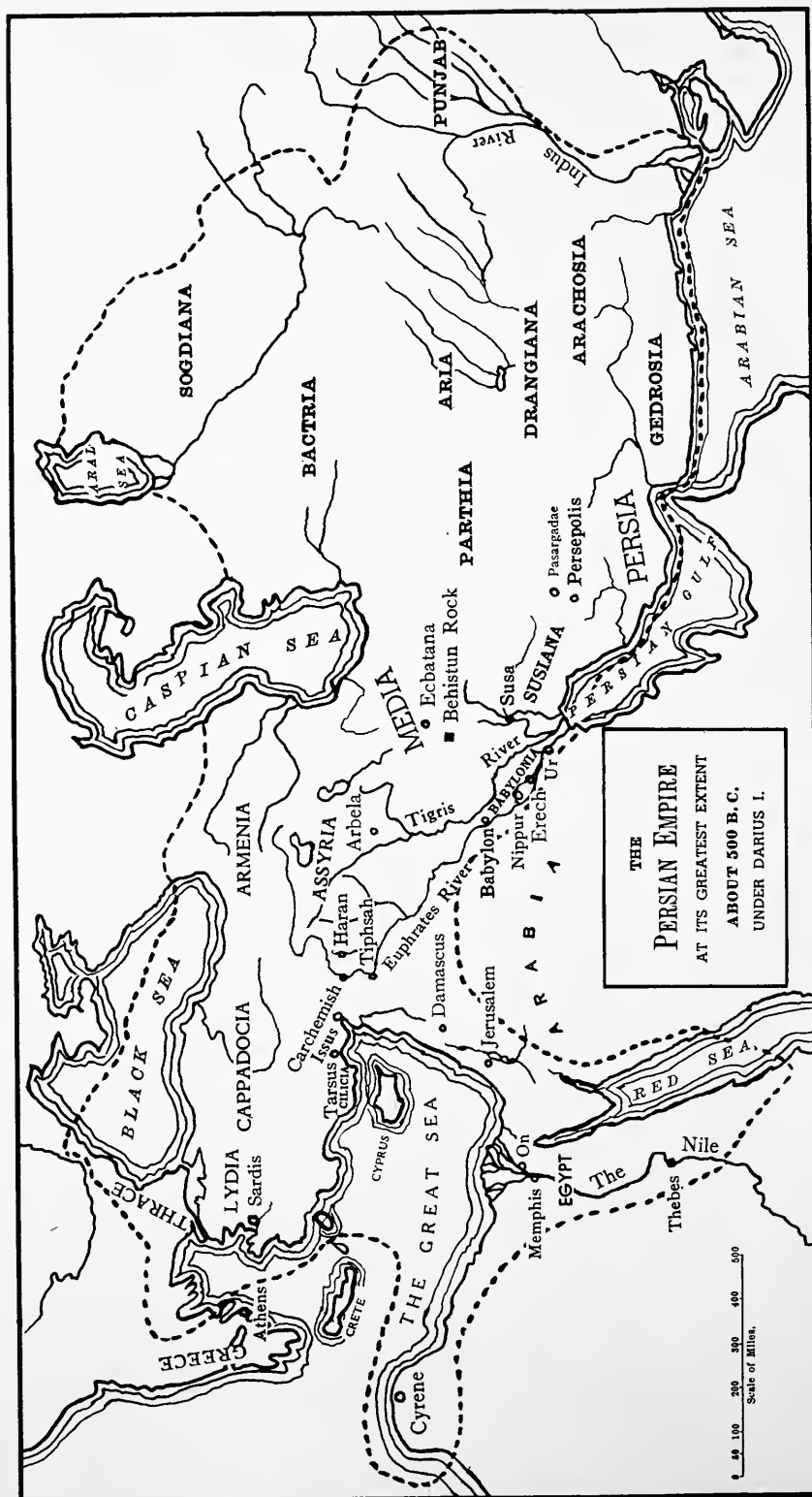
CHAPTER 8.

THE PERSIAN EMPIRE—539 TO 331 B.C.

(See Map on the Following Page).

Persian Characteristics.—In 539 B.C. the troops of Cyrus the Great marched into Babylon and, for the first time in history, the great white race known as the Indo-European dominated the civilized world. These people brought with them a new philosophy. The early kings and most of the other Persians were followers of Zarathustra (Gr. Zoroaster), a religious reformer who probably lived about 1000 B.C. Zoroastrianism teaches that there is a constant struggle between two equally balanced forces, good and evil or light and darkness. The realm of the good spirits is presided over by Ahuramazda or Ormazd, and the domain of the evil spirits is presided over by Ahriman. Reduced to its simplest terms, this religion teaches that good conduct consists of good thoughts and good deeds, and that all will be judged at death to determine whether they will dwell for eternity with Ormazd in paradise or be condemned to the domain of Ahriman. The *Zenda-Vesta* was the sacred book of the Persians. Its oldest part is called the *Vendidad* and consists of laws, incantations and legends of their earlier home.

Cyrus reversed the policy practiced by the Assyrians and Babylonians since the days of Tiglath-Pileser of exchanging the leaders of subject states in order to break up the feeling of nationalism. In the first year of his reign, Cyrus issued a decree permitting all exiles to return home. How this affected the repatriation of the Hebrew nation, which had been held captive by Babylonia, will be discussed in a later place. The Persian kings were generally wise and able administrators, who were generous and just to vassal peoples. As most of us are of Indo-European descent, we can be proud of our



relatives who brought an end to Mesopotamian cruelty and oppression.

The Persians retained their own language, but made for it an alphabet from the cuneiform writing they found in Babylon. The official language was the Aramean script which had been, and remained, the commercial language of that area.

It is not especially strange that these people bequeathed civilization practically nothing in literature, the arts or the sciences. The Medes and Persians were not supported by a civilization extending back thousands of years, as were the three great empires before them. The small empire of Cyaxares was too short-lived to evolve much learning; and the Persian empire of Cyrus was catapulted, within the reign of one man, from little more than a kingdom with fewer than thirty vassal pastoral tribes into a position of pre-eminence among the nations of the world.

Ethnological Considerations.—At this point Biblical ethnology becomes more involved. In Genesis 10, the Israelites indicated the divisions of the peoples of the earth according to their then known world. The three large groups included the respective descendants of each of Noah's three sons. These groups were: 1. Indo-Europeans (descendants of Japheth). 2. African Peoples (descendants of Ham). 3. Semites (descendants of Shem). Some minor errors and inconsistencies appear in this grouping due to geographical rather than ethnological classification.

Heretofore the discussion has dealt only with nations inhabiting the Fertile Crescent and Egypt or near by territory; and those were included in the second or third groups listed above. Whence came these Indo-Europeans, no one knows. Some historians think that the parent tribe, which for lack of a name is also generally referred to as Indo-European, lived in North-Central Europe; some think, in Central Asia; while others maintain that it is impossible to determine the location of the tribe's original home.

For some unknown reason the parent tribe broke up, forming two general divisions: 1. The Eastern or Aryan, and 2. The Western or Indo-European. The parts migrated southward, expanding horizontally as they moved, until they extended from India to the Atlantic Ocean. The Eastern or Aryan division again divided; and its eastern part descended into India, where it became what we know as the Brahmans. Finding themselves greatly outnumbered, they instituted the *caste system* in order to maintain themselves in power. The Medes and Persians are from the other part of the Eastern or Aryan division—the word Iran (present Persia) is derived from the word Aryan. The



Fig. 9. The King in Combat with an Evil Spirit from the Domain of Ahriman.

(From Persepolis).

Western or Indo-European branch of this migration furnished the Greeks, Romans and other European peoples, including our ancestors.

The Punic Wars in the West were a result of this migration meeting the Semitic line, as was the Babylonian-Persian War in the East. It was inevitable that conflicts of interest and ethnic disturbances would be created all along the front formed by the meeting of these two great races. With this short explanation, an attempt will be made to point out the steps in the formation of the Persian Empire.

Formation of the Persian Empire.—Cyrus and some of his successors are of more than passing interest to us, because they were Providentially provided (Isa. 41:2; 44:28; 45:1). They initiated chains of events which led to results that are of the utmost importance to all Christians. Much of our secular information comes from the ancient Greek authorities, Herodotus, Ctesias and Xenophon, who differed considerably among themselves in their stories of Persia. Archaeologists have proven that the three indulged in considerable romancing concerning Cyrus the Great. Ctesias was probably the best prepared to write the history of Persia as he was a physician and lived at the Persian court for 17 years about 400 B.C.

From various sources, certain facts seem to be established. Apparently a group of Persian tribes was ruled by Cyrus' great-great-grandfather Haxamanisya (Gr. *Achaemenes*). His son Teispes

(Chispia) conquered Persia's ally, Elam; and established himself as king of Anshan (the eastern part of Elam) with Susa as his capital. The dynasty then divided, one family ruled Persia while the other ruled Anshan. Following Teispes as kings of Persia were: Cyrus I, Cambyses and Cyrus II or Cyrus the Great, who became king about 558 B.C. This dynasty, which was to rule a larger empire than any the world had seen previously, was named after its founder and called "The Family of Achaemenidae."

Cyrus immediately began uniting all the Persian tribes into a nation. As soon as he had accomplished this, he led a revolt against the Median crown. In 550 B.C. the Median king, Astyages (Ishtumegu), attempted to put down the revolt, but his army mutinied and he became a prisoner of Cyrus. The conqueror then took the Median capital Achmetha (Ecbatana), now Hamadan, and carried its wealth to his own capital, Susa.

In Western Asia Minor lay the little kingdom of Lydia, ruled by Croesus, the wealthiest monarch of his time and a brother-in-law of Astyages, whom Cyrus had overthrown to form the Persian nation. Croesus at once planned to avenge Astyages' defeat. He had no difficulty, because of the "new menace in the East," in enlisting aid from the great states of Babylonia and Egypt as well as from some Greek cities. Cyrus, great military strategist that he was, did not wait for the coalition against him to become effective. In 547 B.C. Cyrus crossed the Tigris near Arbela and struck at Sardis (Sepharad), the capital of Lydia. The city fell in 546 B.C. and Croesus the king became a prisoner.

Cyrus at once subdued the Ionian Greeks; and returned by the southern coast of Asia Minor, conquering as he went, so that all Asia Minor became a part of the Persian Empire. The great importance of this campaign was that it eventually led to the Graeco-Persian Wars.

The Persian king led his army from one brilliant military achievement to another until only Babylonia, in all Western Asia, was outside the Persian Empire. Cyrus soon engaged the Babylonian army led by the young Prince Belshazzar. The Persians gained easy victories at Opis and Sippar; and in 539 B.C. a detachment of the Persian army led by Gobryas (Ugbaru) entered Babylon. Cyrus soon followed, and proved himself a generous conqueror by immediately issuing an order that captured foreign idols be restored to their original sanctuaries.

Death of Cyrus the Great.—King Cyrus died in 529 B.C. before he had completely organized his vast empire. Tradition says he fell in battle while leading an expedition against the Scythians. The

monarch had built a palace at Pasargadae where his tomb still stands. Despite his seeming desire for conquest, Cyrus was in reality a crusader, who substituted justice and order for the Mesopotamian barbarity and covetousness that had existed for so many centuries. His reputation as the most magnanimous and kindest of all the kings of ancient empires is as secure today as it was nearly 2500 years ago.

Kings of Media, Anshan and Persia.—The table below of the kings of Media, Anshan and Persia is provided merely for reference purposes. All given dates are B.C. and prior to the time of Cyrus the Great are only approximate.

Kings of Media.		
PERIOD	KING	REMARKS
? - 625	Phraortes	
625 - 585	Cyaxares	A great king who led the armies against Nineveh when it was destroyed in 612.
585 - 550	Astyages	Overthrown by Cyrus the Great c.550.
Kings of Anshan.		
	Haxamanisya	
	(Achaemenes)	
	Teispes	
	(Chispia)	
	Cyrus I	
	Cambyzes	
558 - 550	Cyrus II	Became Cyrus the Great of Persia.
Kings of Persia.		
550 - 529	Cyrus the Great (Gr. Kyros)	Cyrus II of Anshan who founded the Persian Empire.
529 - 522	Cambyzes	The Artaxerxes of the Bible (Ezra 4:7, 11,23). Conquered Egypt in 525 B.C.
522	Pseudo-Smerdis	Gaumata Gomates who impersonated Smerdis and reigned for 7 months.
521 - 486	Darius I (Hystaspis)	"Second Founder of the Empire" who had the Behistun inscription made. He was defeated by the Greeks at Marathon in 490. Repatriated displaced persons; was friendly to the Jews, and aided them in rebuilding the Temple at Jerusalem.
486 - 465	Xerxes I	Ahasuerus of the Bible (Ezra 4:6). According to the Book of Esther, the Jewess

		Esther was his wife, Mordecai his prime minister. He reconquered Egypt and added Punjab to the empire; he was victorious at Thermopylae, but defeated by the Greeks at Salamis (480) and Plataea and Mycale (479). He was assassinated by his son who was probably a better king.
465 - 424	Artaxerxes I (Longimanus)	Friendly to the Jews; appointed Nehemiah governor of Jerusalem and he rebuilt the city.
424	Xerxes II	Ruled 45 days; was assassinated by Sogdianus.
424	Sogdianus	Ruled 6 months; was killed by Darius II.
423 - 404	Darius II (Nothus)	
404 - 358	Artaxerxes II (Mnemon)	"Of good memory." Died at the age of 94. It was he who caused the treacherous murder of the Greek generals, resulting in the famous retreat of Xenophon.
358 - 338	Artaxerxes III (Ochus)	Was poisoned.
338 - 336	Arses	Son of Artaxerxes II; was assassinated.
336 - 331	Darius III (Codomannus)	Grandson of Darius II. Was conquered by Alexander the Great at Arbela (331) and was slain as he fled the battlefield.

Palestine under Persian Rule.—This is a subject that will be dealt with at length when considering the history of the Hebrews. In passing it might be noted that the Jews received greater consideration from Darius I and Artaxerxes I than from any other Persian monarch except Cyrus the Great. In fact, few of the others showed any great interest in the little satrapy of Palestine. The Jews rebelled twice against Persian authority. The first was under Darius I when the Hebrews escaped without serious results; but the second attempt to gain independence was severely dealt with by Artaxerxes III.

Decay and End of the Persian Empire.—The attempts of Darius I and Xerxes I to punish Greece, for aiding the Ionian cities in their rebellion of 500 B.C., had two far-reaching results as well as demonstrating the great internal weakness of the empire: It caused the formation of the Athenian Empire; and it gave Alexander the Great an excuse, if he had required one, to march against the Persians.

Following the reign of Artaxerxes I, the Persian court experienced a period of palace murder and intrigue, which was as notorious as

that of any equal period in the history of Rome. Persian royalty had adopted too many practices of the civilized peoples that had been brought into the empire; and it is not difficult to understand why most of the assassinations of kings had the support of popular approval. The Persian Empire had begun to decay over 100 years before the arrival of Alexander the Great, and his victories at the Granicus (334), Issus (333) and Arbela (331) were almost assured before the engagements.

CHAPTER 9.

THE ALEXANDRIAN EMPIRE AND ITS DIVISIONS.

(See Map on Page 48).

Place in Bible History.—This great empire was born, flourished and expired within what is generally, but questionably, referred to as *The Intertestamental Period*. The Alexandrian Empire is more frequently called by one of the other names by which it is known—The Greek, The Hellenic or The Macedonian Empire. The latest events recorded in the books of the Old Testament, which purport to be history and not prophecy, occurred in the 5th century B.C. and the New Testament story does not begin until the time of the Nativity. The interim of several centuries separating the stories of the two Testaments is almost universally ignored or deliberately avoided in studying the Scriptures, yet this is an era of the utmost importance. To appreciate it, one must have an understanding of the Hellenistic world, with its religions, intellectual culture and philosophies, because the early expansion of Christianity was partly determined by these factors.

The Old Testament does not give the complete story of The Chosen People. Without the knowledge gained from other sources, the reader cannot follow Paul or the other New Testament writers when an allusion is made to the Greeks or events occurring in the Hellenistic age. At the time of Malachi, the Persians ruled Palestine. When the New Testament story opens, Palestine is a part of the Roman Empire, and Herod the Great is king of Judaea. The reader can only wonder what became of the Persians—and he never even hears of the Maccabees or of their Hebrew Monarchy. Many of the most important events in the annals of history took place in those 450 years. These events wrought important changes in Judaism, and created conditions that had weighty and invaluable effects upon Christianity. These will be

considered in a discussion of that period; but, now, we are concerned particularly with political events connected with the great empires.

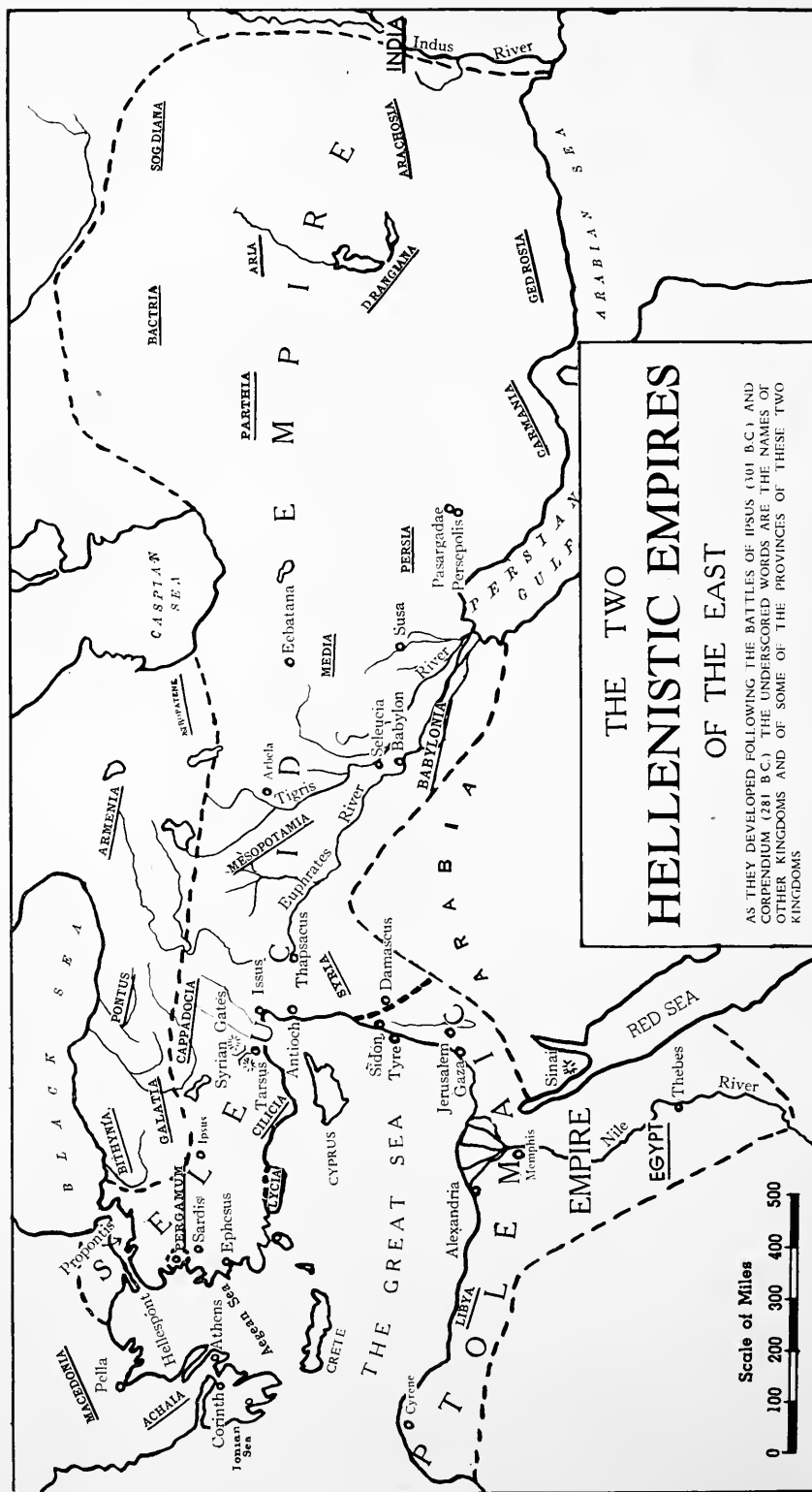
The World's Intellectual Leadership Moved to Europe.—The decadence that befell the Fertile Crescent and Egypt in the 4th and 5th centuries B.C. was countered by marked intellectual growth elsewhere. In China it was the period of the great sage and moralist Confucius (c.551—c.478) and his contemporary, Lao-tse the founder of Taoism. In India the great teacher and reformer Gautama Buddha (died about 470 B.C.) was leading a revolt against Brahmanism. But the real center of learning was to be found in Athens. All Grecian history that lies back of 776 B.C. is known as The Legendary or Heroic Age of Greece. Dating of events in that country only began with the first Olympiad (776 B.C.); yet, by the time of the Graeco-Persian wars (500—479 B.C.), names that are recognized by any school boy are to be found in the stories of many Greek cities. The Golden Age of Greece reached its zenith in the age of Pericles (460—429 B.C.), an Athenian. It has been said that in this epoch, embracing less than the lifetime of a single generation, Athens gave birth to more great men—poets, artists, statesmen, and philosophers—than all the world besides has produced in any period of equal length.

The influence of Greece on the civilized world can scarcely be overestimated. Greek thought and ideas were carried right to the heart of Judaism by the Macedonian invasion.

Background of the Era.—Ancient Greece was greatly handicapped by its lack of national cohesion. At no time in its history was it a single independent state. As a measure of defense against Persia, the Delian League was formed in 477 B.C. But even while the danger was still present, the Peloponnesian War (431—404) broke out among the city states.

To the north of Greece lay Hellenized Macedonia. In the period of 359—336 B.C., it was ruled by Philip II, known to the world as Philip of Macedon. He was a man of rare ability—a great diplomat and a genius as an organizer and military leader. His tactics in war were built about the "Macedonian Phalanx" which he developed. The only real battle Philip had to fight in becoming complete master of Greece (except Sparta) was Chaeronea (338 B.C.), and that was only because of Demosthenes' "Philippics." Philip had been chosen to lead a united expedition against Persia when he was assassinated in 336 B.C. He was succeeded by his son Alexander, better known as Alexander the Great.

Alexander the Great.—The new king was born at Pella in 356 B.C., and at 13 became a student of Aristotle, the greatest thinker of his



time. When Alexander was 16 he was entrusted with the regency of Greece and led his first army in battle; at 18 he proved himself a great general at the battle of Chaeronea; at 19 he was king; at 21 he destroyed Thebes; at 25 he conquered Babylon; and at 33 he died, master of the world.

Fig. 10. Horned Head of Alexander the Great.

This was before "the great horn was broken; and instead of it there came up four notable horns toward the four winds of heaven" (Dan. 8:8).



Alexander begins His Asiatic Campaign.—Alexander crossed the Hellespont in 334 B.C. with 55,000 men and carried out the most remarkable and swiftly executed campaign the world had yet seen. This army was accompanied by a great number of scientists, philosophers, literary men and other scholars. Because his troops were few in number compared to those of his enemies, Alexander perforce depended upon his tactical ability. As a military tactician, he ranks as one of the greatest in history. His three battles with the Persians have already been mentioned. The Macedonians were, at times, outnumbered by more than 10 to 1, but due to the greater tactical ability of their leader, they proved invincible. At two of the Persian capitals, Susa and Persepolis, incredible quantities of gold and silver, worth approximately \$200,000,000, were seized before the Persians had time to remove their treasures.

The Battle of Arbela.—The battle of Arbela (331 B.C.) is listed as one of the world's decisive battles. That battle resolved the long struggle between the East and the West. The political domination of the world passed from the East to the West, just as the intellectual leadership had done two centuries previously. The way was then open for Hellenism to supplant the world's oldest civilizations.

Destruction of Tyre.—To prevent the Phoenician fleet from becoming a menace to his line of communication with Greece, Alexander reduced the ancient island city of Tyre before leaving the coastal area (332 B.C.). This required seven months, and was accomplished only by building a causeway from the mainland to the island. Remains of "Alexander's mole" still extend out into the sea. Flavius Josephus (c.37—c.95 A.D.), the Jewish historian, relates that while besieging Tyre, Alexander demanded of Jaddua, the high priest at Jerusalem, supplies for his army. They were refused by Jaddua, who said he was a subject of the Persian king. Whereupon Alexander became enraged and soon visited Jerusalem. The city gates were opened to him, and Jaddua in his priestly robes met the king as he arrived. Alexander fell upon his face and worshiped the God of Jaddua, explaining that in a dream before he left home he had seen God dressed as the high priest, and had been promised victory over Persia by Him.

Alexander's Conquest of Egypt.—Alexander next invaded and easily conquered Egypt. He founded Alexandria, which in two generations became the chief city in the Levant. In the next eight years, the Greek Empire was extended until it reached eastward into the valley of the Ganges in India (327), northward into Sogdiana and southward to the first cataract of the Nile. In 323 B.C. Alexander returned to Babylon. In the same year, before he had time to begin the organization of his vast empire, this exceptional man died of a fever.

Results of Alexander's Conquests.—It would be impossible to exaggerate the far-reaching consequences of Alexander's conquests. He introduced to the world the second constructive and considerate idea in the treatment of conquered peoples. Cyrus the Great, 200 years earlier, had replaced deportation with repatriation, but no conqueror had ever attempted to assimilate a subdued nation. Alexander did this for the first time in history. By giving to conquered peoples the Greek language and other forms of Hellenistic culture, Alexander made the whole civilized world into a homogeneous empire. The period between his conquests and the Christian era is referred to as the Hellenistic Age. During these three centuries, Greek became the language of the civilized world—commerce, literature and art all became Hellenized. But the spreading Greek civilization itself changed too. It absorbed an Oriental flavor, so that men of different creeds and races were less unlike than they had been. The distinction between Greek and Barbarian was gone. Provincialism, though not wholly obliterated, was much less marked. For the first time in the history of the world, men became cosmopolitan in their thinking. This

was a most valuable preparation for the reception of Christianity. The common language and broader understanding made it possible for Christianity to expand, as it could not have done in the old world made up of nations that lived in "water-tight compartments."

Paul reaped the harvest of Hellenism when three centuries later it furnished a backdrop for his enunciation of the principle: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28; see Acts 10:36; Rom. 3:22,29; 10:12; 12:5; Col. 3:11).

Division of Alexander's Empire.—Alexander's Empire disintegrated with his death. Tradition has it that the king, by handing to Perdikkas his signet ring, willed his empire to that general. But Perdikkas was no Alexander. General Antigonus attempted to maintain unity, but too many other generals had kingly ambitions. After 20 years of struggle, the issue was settled at the battle of Ipsus in 301 B.C. Antigonus was killed and the empire split into three important parts, corresponding generally to those parts of the empire which lay in Africa, Asia and Europe. There were also one large and two small kingdoms in Northern Asia Minor and the city state of Pergamum on the west coast of Asia Minor. Although Palestine was located in Asia, in this settlement it became a part of the African (Egyptian) empire.

The fourth of the "conspicuous horns," however, that came up from the great horn that was broken (see Dan. 8:8) was the kingdom of Lysimachus. Originally this kingdom comprised Thrace and the western end of what is now known as Asia Minor. At the battle of Corpendium (281 B.C.) Lysimachus was defeated by Seleucus, who then extended his kingdom some distance beyond The Propontis to include a part of Thrace. The remainder of Thrace was then absorbed by Cassander's kingdom.

The Seleucid Empire of Syria.—We are not concerned here with the smaller states nor with Macedonia ruled by Cassander, whose authority over Greece was rather ineffective. Little Palestine had the unenviable position of buffer state between the two most important and aggressive of the new kingdoms. The Asiatic kingdom, at one time extending from beyond the Hellespont to the Indus, was ruled by the Seleucidae (312—63 B.C.), named after the founder of the dynasty, Seleucus Nicator (312—280 B.C.). He was an administrator of great ability, a promoter of learning and art and said to be "the greatest founder of cities that ever lived." The capital was moved from Babylon to Seleucia on the Tigris, and then to Antioch (founded about 300 B.C.) on the Orontes. The Seleucid Empire was always

important politically even though its size rapidly decreased until it included only Syria.

This kingdom attempted on several occasions to wrest Palestine from the Egyptian kingdom. This was finally accomplished in 198 B.C. when Antiochus III (223—187 B.C.), called "The Great," defeated the Egyptians at Paneas. This ambitious ruler also attempted conquests in Europe. By so doing, and by giving asylum to Hannibal, the Carthaginian general, Antiochus incurred the fatal wrath of Rome. He was utterly crushed in the battle of Magnesia (190 B.C.).

One other successor of Seleucus I played an important part in the history of Israel. That was Antiochus IV, called Epiphanes (175—163 B.C.), who had spent 15 years of his life at Rome as a hostage following the battle of Magnesia. He robbed the Temple at Jerusalem and attempted to stamp out Judaism. These outrages induced the revolt of the Maccabees. Because Palestine was tied more closely to this kingdom than to any other during this period, and because the names of several of the Seleucidae appear in the Bible, a list of all the kings of Syria for this period is given in the table below.

Kings of Syria—312 to 141 B.C.

(All dates are B.C.).

REMARKS:

312 - 280	Seleucus I (Nicator)	The Founder of the Dynasty.
280 - 261	Antiochus I	
261 - 247	Antiochus II	
247 - 226	Seleucus II	
226 - 223	Seleucus III	
223 - 187	Antiochus III (The Great)	Raised kingdom to a position of great prominence; attempted conquests in Europe and gave asylum to Hannibal. He was crushed by the Roman army at Magnesia (190 B.C.).
187 - 175	Seleucus IV	
175 - 163	Antiochus IV (Epiphanes)	Oppressed the Jews and caused the revolt of the Maccabees.
163 - 162	Antiochus V	
162 - 150	Demetrius I	
150 - 145	Alexander Balas	
145 - 141	Antiochus VI	

Pompey the Great annexed Syria to the Roman Republic in 64 B.C.

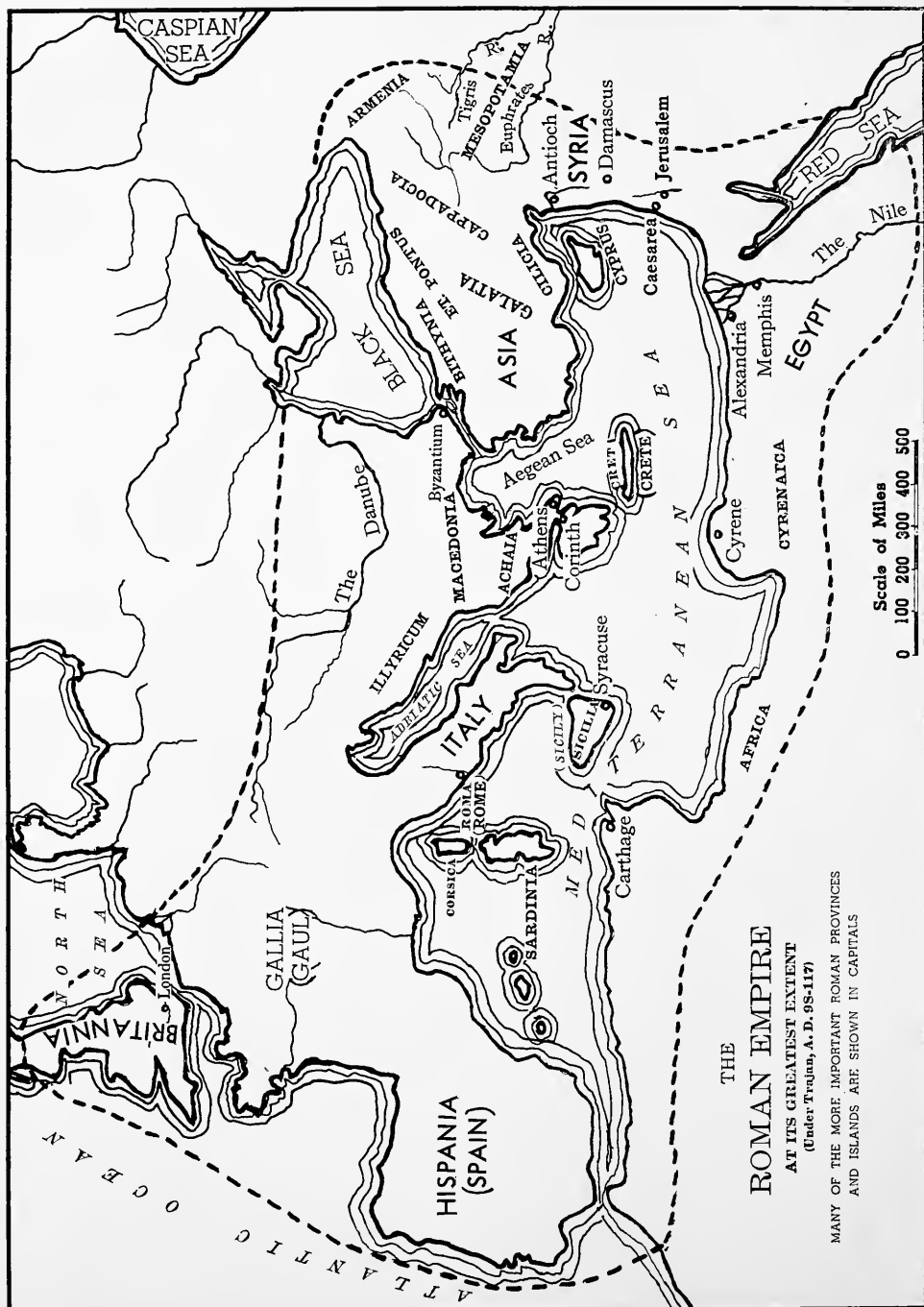
The Graeco-Egyptian Kingdom.—The Hellenization of the civilized world after Alexander's death received its greatest support from the Graeco-Egyptian kingdom (323—30 B.C.). This dynasty was founded by Ptolemy Lagus (Ptolemy I, 323—283 B.C. and later called Soter, "The Saviour"), one of the ablest generals in Alexander's army—and possibly a son of Philip of Macedon. Ptolemy I made his capital, Alexandria, both the commercial and intellectual center of the world. He founded the Museum, or "University of the East," established the Alexandrian Library and built the "Pharos," the world's first lighthouse and one of the Seven Wonders of the Ancient World. In height it was the equal of a thirty-story building. Royal patronage brought to Alexandria many of the world's leading artists, scientists, poets, philosophers, teachers and even religious leaders. The aggressiveness of the king in building a large fleet and in seizing Palestine and Southern Syria made the Ptolemaic dynasty the most powerful in the world for a full century.

Ptolemy II, Philadelphus (283—246 B.C. and co-regent 285—283), carried forward his father's policies. He is best known for having the Hebrew Scriptures translated into the Greek. This was the celebrated *Septuagint Version* (LXX), and was made for the use of Greek-speaking Jews living in Alexandria.

Ptolemy III (246—221), later called Euergetes (Benefactor), was also a patron of scholars. Under his reign, the kingdom attained its greatest political and economic prosperity.

Beginning with Philopator (Ptolemy IV, 221—205), the history of the Ptolemaic dynasty leads from the carelessness of Philopator to a sordid story of palace crimes fraught with fratricide, matricide and many other dark deeds. The army and navy were permitted to decay, and the lack of interest in state matters by the rulers led to the loss of the throne itself. The renowned Cleopatra, who killed her brother-husband Ptolemy XIII, was the last of the House of the Ptolemies.

End of the Hellenic Empires.—United, Macedonia, Syria and Egypt could have maintained their political independence indefinitely. Even when the great military "Republic of the West" threatened one of them, the other two, instead of assisting the third, planned its division between themselves. This new enemy, Rome, was then engaged in a *life and death* struggle with Carthage. Dissension, the bane of Greeks, was never more evident. The three empires squandered their energies by wars among themselves instead of combining to destroy the common enemy. How these three empires were conquered by Rome and became parts of that great empire will be told in the next chapter.



CHAPTER 10.

THE ROMAN EMPIRE.

(See Map on Opposite Page).

Early History of Rome.—Accidents do not occur in history, but certainly no one could have foreseen what the result would be of the series of events that led to the formation of the Roman Empire. The city of Rome was founded by people who disliked city life. They were shepherds and peasants who lived on a plain between the Tiber and the Liris rivers. This plain they called Latium. Except for a ford just above the coastal marshes, the Tiber protected the north boundary of Latium against the Etruscans, a powerful and cultured race of sea rovers. At this ford, an outpost was built. This outpost became the city of Rome.

The traditional date for the founding of Rome is 753 B.C. About 500 B.C. (509 B.C. the Romans say) Rome became a republic. During these two and a half centuries, tradition states that the government was a monarchy and, beginning with Romulus the founder, we are given the names of seven legendary kings.

All who have wrestled with Roman history remember the treachery, scheming and corruption with which it is saturated. Students can recall also the frequency of changes in leaders and emperors—and even in the form of government itself. Emperors were selected by various methods, and were subject to the whims of the people or, more likely, of small pressure groups. In one period of 90 years, Rome had 80 emperors. The bewildering and ghastly details connected with the rise and fall of the Roman Empire do not concern us here. Only those events which seem pertinent to an understanding of this empire as it affected Biblical history will be related.

Rome gained virtual supremacy over all Italy when a coalition army of Etruscans, Umbrians, Gauls and other peoples was defeated at Sentinum in 295 B. C.

The Punic Wars.—On the North African coast was the Phoenician city of Carthage. It was founded as a trading post about 825 B.C. In the following five and a half centuries, it became very wealthy. It had war-galleys to protect its colonies scattered about the Western Mediterranean, which the Carthaginians boasted was a "Phoenician lake in which no one dared wash his hands without their permission." Roman perfidy was never more flagrantly practiced than in Rome's dealings with Carthage. The merchants of Rome were very jealous

of the Semitic traders from across the sea, and incited the senate on a flimsy excuse to interfere in Sicilian affairs in 264 B.C. This act was the *casus belli* that brought on the three Punic Wars which lasted over 100 years, ending in the total destruction of Carthage in 146 B.C.

In the Second Punic War, Hannibal the Carthaginian leader had secured aid from Philip V, king of Macedonia. As soon as the war ended, Rome undertook to punish Macedonia for lending aid to Hannibal. An army was sent into Greece where it won an overwhelming victory over the Macedonian phalanx (Cynoscephalae, 197 B.C.). Rome then extended her protectorate over Macedonia, which became a Roman province in 146 B.C. At this time Greece was divided into two confederacies, the Achaian and the Aetolian Leagues, and, had they united, Greece might have remained independent. The cities of the Achaian League, acting independently, revolted. In 146 B.C. Corinth, the "Eye of Hellas," was burned to ashes as an example to all Greece of how insurrections would be suppressed by Rome. Greece later became the Roman province of Achaia.

Pompey Suppresses Rebellions in the East.—Rome was now the dominating power in the world. The Roman legions were kept busy suppressing revolts and adding poorly organized territories to the empire.

Roman misrule in the eastern provinces created discontent which flamed into rebellion. Almost all Asia Minor revolted under the leadership of Mithridates VI (The Great), king of Pontus in northeastern Asia Minor and a descendant of the Persian king, Darius. Pompey, who had led several brilliant Roman campaigns, was assigned the task of suppressing the uprising. In a battle in Lesser Armenia near the Euphrates River, the army of Mithridates was almost annihilated (64 B.C.). Mithridates escaped and fled over the Caucasus Mountains. Pompey then turned south toward Syria and Palestine.

Palestine Comes Under Roman Rule in 63 B.C.—Syria, Phoenicia and Coele-Syria were all conquered by Pompey and joined to make a new Roman province. However, the coast cities and other non-Jewish cities were separated to protect the Gentiles from Jewish hatred. In 163 B.C. the Maccabees had obtained religious freedom from Syria. After many battles, political freedom also was won in 142 B.C. and the Maccabean Kingdom established in control at Jerusalem. In the hope of securing aid for the latter struggle, the Jews had entered into a league of friendship with Rome in 161 B.C. Now two brothers of the Maccabean family appeared as rival claimants for the throne. Each appealed to Pompey, who took advantage of the disunity in the ruling family by capturing Jerusalem after a short siege (63 B.C.). He

then added Palestine to the new Roman province. Rome was gradually picking up the divided pieces of the great Alexandrian Empire.

Julius Caesar.—Of all the Roman tyrants, Julius Caesar's name is the most widely recognized. This is due partly to his own acts and partly because all future emperors were known as Caesars (Nero, A.D. 54—68, was actually the last of the Julian line). Caius Julius Caesar was born in 100 B.C. From the consulship he was appointed governor of Gaul (France, Belgium and Switzerland) in 58 B.C. He immediately organized an army and carried out eight brilliant military campaigns. The details of these wars (58—50 B.C.) are known to every student of Latin through his study of Caesar's Commentaries. These wars had two results: The Romanizing of France and the protection of the Graeco-Roman civilization.

Caesar Conquers the Mediterranean World.—Caesar conquered his former friend and son-in-law, Pompey, at Pharsalus in Thessaly (48 B.C.). Caesar next visited Egypt where he fell a victim to the wiles of Cleopatra. He drowned her brother, the king, and established Cleopatra and her younger brother, whom she married, on the throne. About this time, Pharnaces, the son of the great Mithridates, was inciting a revolt in Asia Minor. Caesar rushed to that area and, in one battle (Zela, 47 B.C.), crushed the rebellion. This was the occasion of his laconic message: "Veni, vidi, vici" (I came, I saw, I conquered).

Caesar next proceeded against the African province behind Carthage where the supporters of the old republic were making their last stand. At Thapsus, they were utterly crushed (46 B.C.). Early the next year a rebellion in Spain was subdued. Caesar now dominated the Mediterranean world.

Caesar's Plans and Death.—When Caesar returned to Rome, he displayed \$75,000,000 worth of loot and he was made dictator for life. He rapidly gathered to himself control of all important offices; but maintained the form of the Republic. Caesar now proved that he was as great a statesman as he was a military genius. He formulated serious plans for the reorganization of the government at home and in the colonies. Most of his reforms were aimed to help the majority. As a part of his colonial plans, Antipater, father of Herod the Great, was appointed procurator of Judæa.

These plans made Caesar most unpopular with the aristocratic class whose members considered the provinces as their private possessions. Besides, there were still many sincere friends of the old republic and not a few personal enemies of the dictator. On the "Ides (15th) of March," 44 B.C., these "liberators" murdered Caesar as he took his seat in the senate. Like Cyrus the Great, less than 500

years earlier, and like Alexander, even more recently, the great leader died just as he had begun to effect important political reforms in his great empire.

Caius Octavius "Caesar Augustus."—In his will Caesar had named as his heir Caius Octavius, his grand-nephew and adopted son. Civil war broke out among Octavius, Mark Antony (Caesar's secretary) and Lepidus, one of Caesar's lieutenants, over who should rule the empire. The three had already entered into an infamous conspiracy known as "The Second Triumvirate." By this agreement, the empire was to be divided among themselves and all enemies of each of the three were to be proscribed.

Each triumvir was to permit any of his friends, who had incurred the ill will of either of the others, to be executed. Cicero, the orator and friend of Octavius, was proscribed by Antony. Lepidus was soon expelled, leaving Octavius and Antony in control.

Antony and Cleopatra; the Battle of Actium.—Antony summoned Cleopatra to Tarsus in Cilicia to answer for giving aid to the enemies of Rome. In their meeting (42 B.C.) Antony was even more overcome by the enchantment and beauty of the "Serpent of the Nile" than had been the great Caesar, and went to Alexandria to live with Cleopatra in oriental splendor. Many disturbing rumors reached Rome—and not without cause. One report was that Antony planned to make Alexandria the capital of the Roman Empire.

Octavius had no difficulty in inducing the senate to declare war on Cleopatra. A combined land and naval engagement took place at Actium on the west coast of Greece (31 B.C.). When Antony and Cleopatra fled from the battle, their Eastern fleet and army surrendered to Octavius. Antony took his own life; and, when Cleopatra was convinced that she could not enslave Octavius as she had Caesar and Antony, she also committed suicide.

Political Accomplishments of Octavius.—Never have historians been so lavish in their praise of a political genius as they have been of Caius Octavius "Caesar Augustus" ("Augustus" was added by the Roman senate and the "Caesar" was assumed by Octavius). The largest empire that had ever existed was exhausted by a hundred years of strife. Caesar Augustus (31 B.C.—A.D. 14) had the wisdom and strength to bind the crumbling parts so well that the empire lasted for another five hundred years. Merivale, the historian and ecclesiastic, said: "The establishment of the Roman Empire was, after all, the greatest political work that any human being ever wrought. The achievements of Alexander, of Caesar, of Charlemagne, of Napoleon, are not to be compared with it for a moment."

When Augustus was 62 years old, Jesus was born in the distant province of Judaea, ruled by one of the emperor's strongest supporters, Herod the Great (Matt. 2:1).

Victory of Arminius—A.D. 9.—In the reign of Augustus occurred one of the decisive, yet one of the least-known, battles of all time. Varus, a Roman consul and general, had ruled the freedom-loving Teutons in a despotic and cruel manner. Under their leader Hermann, whom the Romans called Arminius, the Teutons surprised the Romans and almost annihilated the legions of Varus. The whole course of European history was changed by this event. At that time Germany was practically Romanized. Had it been completely so, our ancestors would have been destroyed or enslaved.

Some Other Roman Emperors.—Augustus died in A.D. 14 and was succeeded by a long line of emperors in whom we have little interest except to note some of their infamous and wicked acts. Nero (A.D. 54—68) accused Christians of setting Rome afire to divert suspicion from himself. Victims were covered with pitch and burned at night, it was said, to serve as torches in his garden. Tradition tells us that the apostles Peter and Paul were executed in that persecution (A.D. 68) although it is not definitely known that Peter was ever in Rome.

Vespasian (69—79) had a most prosperous reign of 10 years and was the first emperor after Augustus to escape a violent death.

Domitian (81—96) was the second son of Vespasian to become emperor. In his reign, "the second persecution of the Christians" was ordered, because they refused to worship Domitian's statues.

The next five emperors are known as "the five good emperors," because their administrations were politically successful. The last of the quintet was Marcus Aurelius (161—180), said to be "the only one of the emperors who devoted himself to the task of governing with a single view to the happiness of his people." In his reign, a war with the Parthians precipitated a series of calamities, including the Asiatic plague. The superstitious believed the new sect of Christians had brought the wrath of the gods upon the nation. Aurelius permitted another terrible persecution in which the famous Christian bishops Justin Martyr and Polycarp were executed.

Constantine the Great.—Constantine the Great (A.D. 306—337), the first Christian emperor, is said to have been converted on the eve of the battle of Milvain Bridge near Rome, October 27, 312, when he saw a cross in the sky with the words, "in hoc signo vinces" (in this sign conquer). Constantine won the battle, and his support has meant

much to Christianity. He called the first Ecumenical, or General, Council at Nicaea in Asia Minor (325). From that meeting came the Nicene Creed.

Greek and Roman Religions.—Fundamentally, Greek and Roman religions were the same. This is not strange because both these peoples emanated from a common stock. At the head of their Pantheon, the Romans had Jupiter—the Greeks had Zeus. To Jupiter, together with Juno and Minerva, there was consecrated a magnificent temple in Rome. Next in rank was the favorite, Mars, the god of war. Romans boasted that they were the "children of Mars." There were also the gods, Janus, Vesta, Lares and Penates. The Romans, like the Greeks, believed in oracles and soothsayers. Both had sacred games and festivals.

The old religion seemed quite adequate to the ordinary Roman of the early republic. But in the Augustan age the learned were reading Greek philosophy. From Zeno and Epicurus the readers secured rules for both thought and conduct. Zeno founded the school of the *Stoics*, who inculcated virtue for the sake of itself. Their creed was that "man's chief business here is to do his duty." Stoicism and Epicureanism are not religions but philosophies that offered rules for moulding character. The Romans began to forget their old gods and to follow one or the other of these schools; but the schools of philosophy were not enough. Many factors combined to prepare the world for the reception of Christianity—at the opportune time, men lost faith in the old gods of mythology. Philosophy had been tried and found wanting. Men were seeking a God who offered hope for a future life. The Hellenization of the civilized world had given it one language and had broken down the barriers separating different peoples. Finally, the whole civilized world had a common language and was united under one government. All these conditions provided both a fertile soil in which the seeds of Christianity could take root and a favorable atmosphere for its growth and development. As the apostle Paul so aptly said, "When the time had fully come, God sent forth His Son" (Gal. 4:4). The Greeks provided the vehicle (common language) in which Christianity was to be conveyed; and the Romans supplied the transportation system (highways and sea lanes) over which the Gospel was to travel.

Roman Emperors: Augustus to Trajan.—Because frequent references will be made to the Roman emperors of the first Christian century in the chapters covering the New Testament period, a list of those emperors is given on the next page.

Roman Emperors from Augustus to Trajan.

(31 B.C. to A.D. 117).

Augustus	31 B.C. to A.D. 14	Vitellius	69
Tiberius	A.D. 14-37	Vespasian	69-79
Caligula	37-41	Titus	79-81
Claudius	41-54	Domitian	81-96
Nero	54-68	Nerva	96-98
Galba	68-69	Trajan	98-117
Otho	69		

CHAPTER 11.

LOCAL RULE OF JUDAEA* UNDER ROME.**63 B.C. to A.D. 70.**

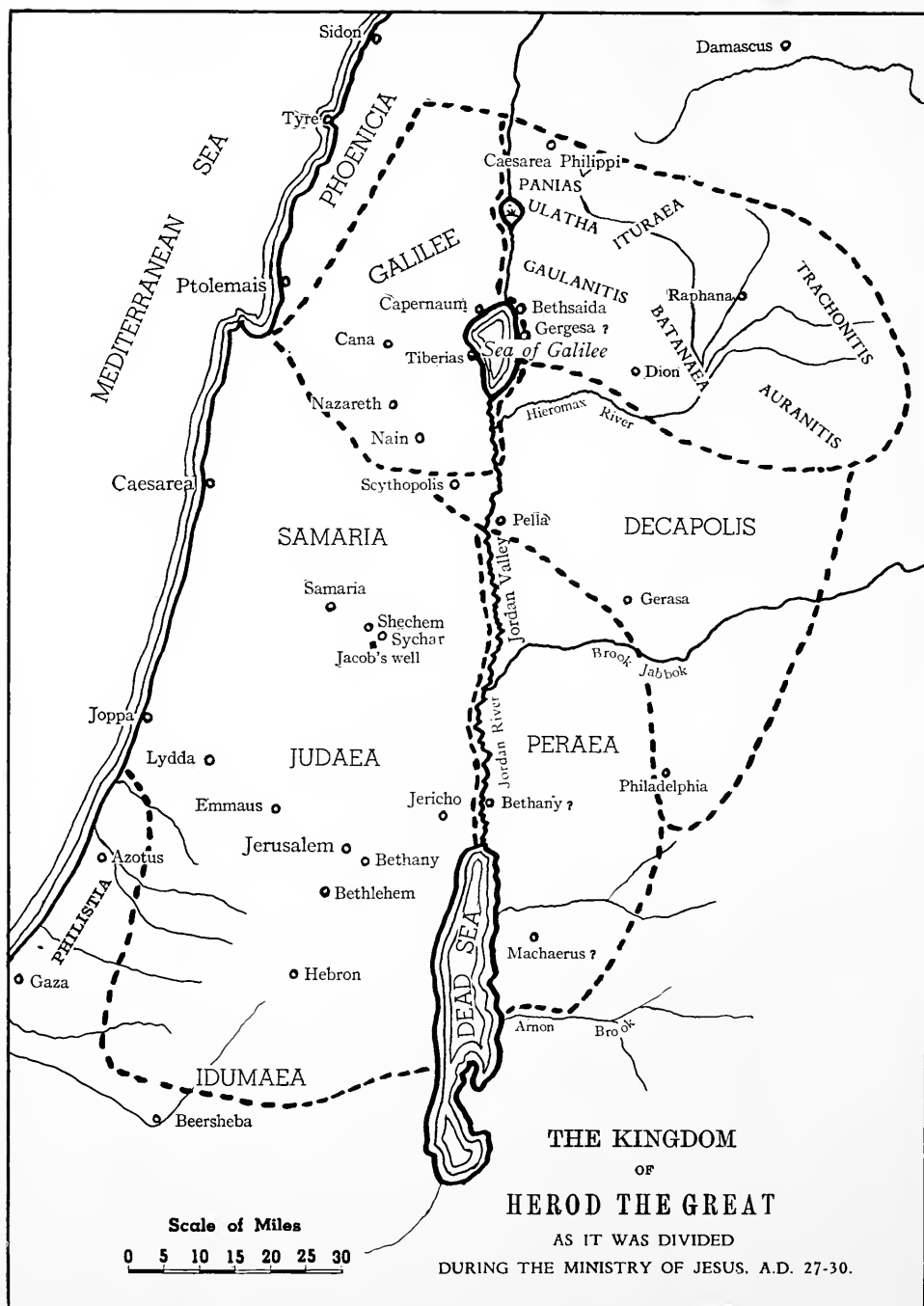
(See Map on the Following Page).

General Statement.—When Pompey turned south from the pursuit of Mithridates in 64 B.C., he combined Syria, Phoenicia and Coele-Syria to form a Roman province called Syria. When Jerusalem was conquered the following year, all Judaea was added to this province. The province was ruled by a governor whose capital was at Antioch. Not only was the home government of the Roman Empire an involved one, subject to frequent changes in organization and personnel, but the same conditions prevailed in its provinces, especially those in Asia. In the outline below an attempt is made to give a chronological list of the rulers of Judaea under the Romans.

Palestine Under Roman Rule.

63—40 B.C. **Hyrcanus II.** Appointed High Priest in 63. In 48 appointed Ethnarch and confirmed as High Priest by Caesar. He had been High Priest for 9 years once before; this time he held office for 23 years. About 55, Antipater (Antipas) was appointed Procurator. He was not an Israelite but an Edomite (descendants of Esau) from Idumaea where his father, also called Antipater, was the chief ruler and embraced the Jewish religion when his country was taken by John Hyrcanus, grandfather of the then present Ethnarch. Antipater was the real ruler. In 43 B.C. Antipater was poisoned and two men attempted to secure control of Judaea. These were Antigonus, son of Aristobulus II and nephew of Hyrcanus II, and Herod (the Great), a son of Antipater and married to a granddaughter of Hyrcanus II (See page 63).

* The Roman word **Judaea** (Judea in the R.S.V. of the Bible), found in the New Testament only, is not to be confused with the word **Judah** from which it was derived. Judah was Jacob's fourth son, who founded the powerful tribe bearing his name (Gen. 35:23; Num. 1:26,27). When land was assigned to the 12 tribes by Moses and Joshua, the tribe of Judah was given land in the southern part of Canaan (Josh. 15:1-12). The area where this tribe was settled was also known as Judah (Judges 1:16) (see map on page 152). The Romans designated a section of Palestine as Judaea (Matt. 2:5; Luke 23:5; John 4:3; 7:1,3; Acts 1:8; 2:9,14). A part of the area that was known as Judah was contained in the southern part of Judaea (see map on the next page).



40—37 B.C. **Antigonus II.** High Priest and King. He had appealed to the Parthian Kingdom, which captured Jerusalem and placed him upon the throne.

40— 4 B.C. **Herod (the Great),** King of Judaea. He had appealed to Rome as soon as the Parthians captured Jerusalem. He was made king by grant of the Roman senate but was unable to act as such because Antigonus and the Parthians held Jerusalem. In 37 B.C. Antony, who was residing with Cleopatra at Alexandria, came to Herod's assistance. Antigonus II, the Maccabean king, was slain and Herod began exercising his powers as king.

The office of high priest now became a political position; and, because the Romans were jealous of life tenures for the priests, the latter were made and unmade at the will of the ruler. Beginning with Herod's reign, there were 28 high priests in the succeeding 110 years.

Herod courted favor with those in power, his attitude changing with the political winds. He was a great builder. His most ambitious undertaking was the rebuilding of the Temple, which he began in 19 B.C.

Herod had 10 wives and 8 sons. Jealousies among the half-brothers resulted in much domestic trouble for the father, who had three of his sons executed. His death in 4 B.C. brought relief from his infamous reign. Herod's kingdom was divided into three parts, each ruled by a son. These were Archelaus, Herod Antipas and Philip (See below).

4 B.C.—A.D.6. **Archelaus, Ethnarch of Judaea, Samaria and Idumaea.** ($\frac{1}{2}$ the kingdom). Herod wished this son to be king, but Caesar confirmed him as ethnarch only. He was deposed in A.D. 6 by Caesar Augustus. His area was then erected into a province of Syria, and ruled by the following procurators until A.D. 41.

6—10. Coponius.

10—15. Marcus Ambivivus and Annius Rufus.

15—26. Valerius Gratus.

26—36. Pontius Pilate—called governor (Matt. 28:4). He was appointed by Tiberius (14—37); and deposed in 10 years by Vitellius, governor of Syria, and sent to Rome.

36—37. Marcellus.

37—41. Marullus—appointed by Caligula.

41—44. This area was a part of the Kingdom of Herod Agrippa I. (See below).

Although subject to the Governor of Syria, procurators were supreme in their own provinces and had the power of life and death. The Roman troops were at their bidding.

4 B.C.—A.D. 39. **Herod Antipas, Tetrarch of Galilee and Peraea** ($\frac{1}{4}$ of the kingdom). He was exiled in 39, when this area was also added to the Kingdom of Herod Agrippa I.

4 B.C.—A.D. 34. **Philip, Tetrarch of Some Unimportant Northeastern Areas.** His reign was mild and just. He died in A.D. 34.

37—44 A.D. **Herod Agrippa I.** He was a son of Aristobulus who was executed by his father, Herod the Great. Caligula appointed Herod Agrippa king in 37. His first kingdom was his uncle Philip's tetrarchy and the tetrarchy of Lysanias. In 37, he visited Rome to make accusations against Herod Antipas. The latter was banished in 39 and his territory was added to Herod Agrippa's kingdom.

When Caligula was assassinated in 41, Herod Agrippa I acted as negotiator between the senate and Claudius to get the latter to accept the position of Emperor. As a reward, Herod Agrippa I had Judaea and Samaria added to his kingdom which now equaled that of Herod the Great.

"He killed James the brother of John with the sword" (Acts 12:2) and imprisoned Peter (Acts 12:3-19). Three of his children are mentioned in the New Testament, Herod Agrippa II, Bernice and Drusilla. Herod Agrippa II is the Agrippa who was with Festus when Paul made his defense and appeal in A.D. 60 (Acts 25,26).

Agrippa II was only 17 at the time of his father's death, so Judaea was again placed under procurators, and remained so until the revolt in 66. Following the war, Roman procurators again ruled Judaea.

Procurators from the Death of Herod Agrippa I to the Revolt: A.D. 44—66.

- A.D. 44—46. Cuspius Fadus—appointed by Claudius (41—54).
 46—48. Tiberius Alexander.
 48—52. Ventidius Cumanus.
 52—60. Felix—It was under him that Paul was imprisoned at Jerusalem and sent to Caesarea (Acts 1:27—24:27).
 60—62. Porcius Festus—He was sent out by Nero. It was before Festus that Paul made his defense, and appeal to Caesar.
 62—64. Albinus.
 64—66. Gessius Florus.
 66—70. Period of Revolt against Rome.
 70. Jerusalem and the Temple destroyed by Titus, son and successor of the emperor Vespasian.

Of the above list of rulers, the following ruled Judaea directly:

- | | |
|---------------------------------|--|
| 63—40 B.C. Hyrcanus II. | A.D. 6—41. Procurators as shown above. |
| 40—37 B.C. Antigonus. | A.D. 41—44. King Herod Agrippa I. |
| 37— 4 B.C. Herod I (the Great). | A.D. 44—66. Procurators as shown above. |
| 4 B.C.—A.D. 6. Archelaus. | A.D. 66—70. Rebellion against Rome.
(Jewish War). |

The Destruction of Jerusalem; Flavius Josephus.—At this time there lived in Jerusalem the 29-year-old Jewish priest Flavius Josephus. He had visited Rome two years earlier; and, when he returned, he found his countrymen ready to rebel against the atrocities of the Roman procurators. When his efforts to dissuade his people were vain, Josephus undertook the defense of Galilee. He defended Jotapata against Vespasian's whole Roman army for 47 days (A.D. 67). After his capture at the fall of that city, he espoused the Roman cause; and was actually in the Roman army under Titus at the razing of Jerusalem in A.D. 70.

The destruction of Jerusalem was one of the most detestable crimes recorded in history. The Temple was destroyed and its sacred vessels borne to Rome as trophies. Among these was the seven-branched golden candlestick which is represented in the arch of Titus. More than a million Jews are certain to have perished, many by crucifixion. Nationalism among the Jews was practically destroyed. Once more, in Hadrian's reign, there was a revolt which lasted three years. The rebellion was crushed and Jerusalem was converted into a Gentile city called *Adella Capitolina* into which no Jew was permitted to enter. This closed for generations their history in the "land of their fathers."

Josephus accompanied Titus to Rome, where he wrote, in Greek, "The History of the Jewish War" and "The Antiquities of the Jews." The latter is a history of his race from earliest times to the close of

Nero's reign. Much of our information concerning the Jews and other ancient peoples of the Intertestamentary Period comes from these works.

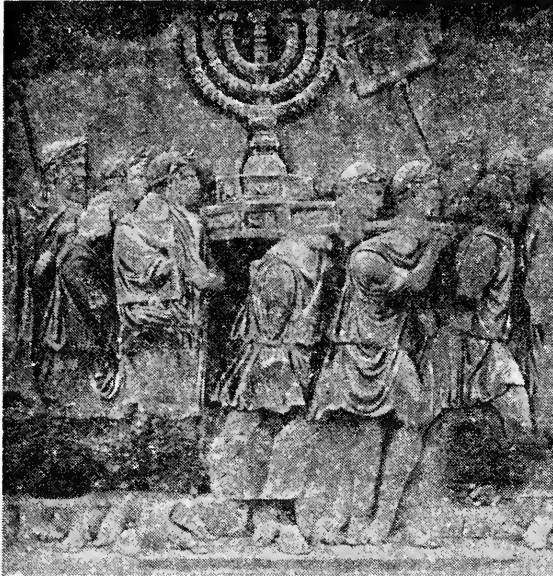


Fig. 11. Scene from the Triumphal Procession on the Arch of Titus.

Here are shown the seven - branched Candlestick and other spoil taken from Herod's Temple when Jerusalem was destroyed in A.D. 70.

CHAPTER 12.

OTHER PEOPLES AND TRIBES OF PALESTINE AND VICINITY.

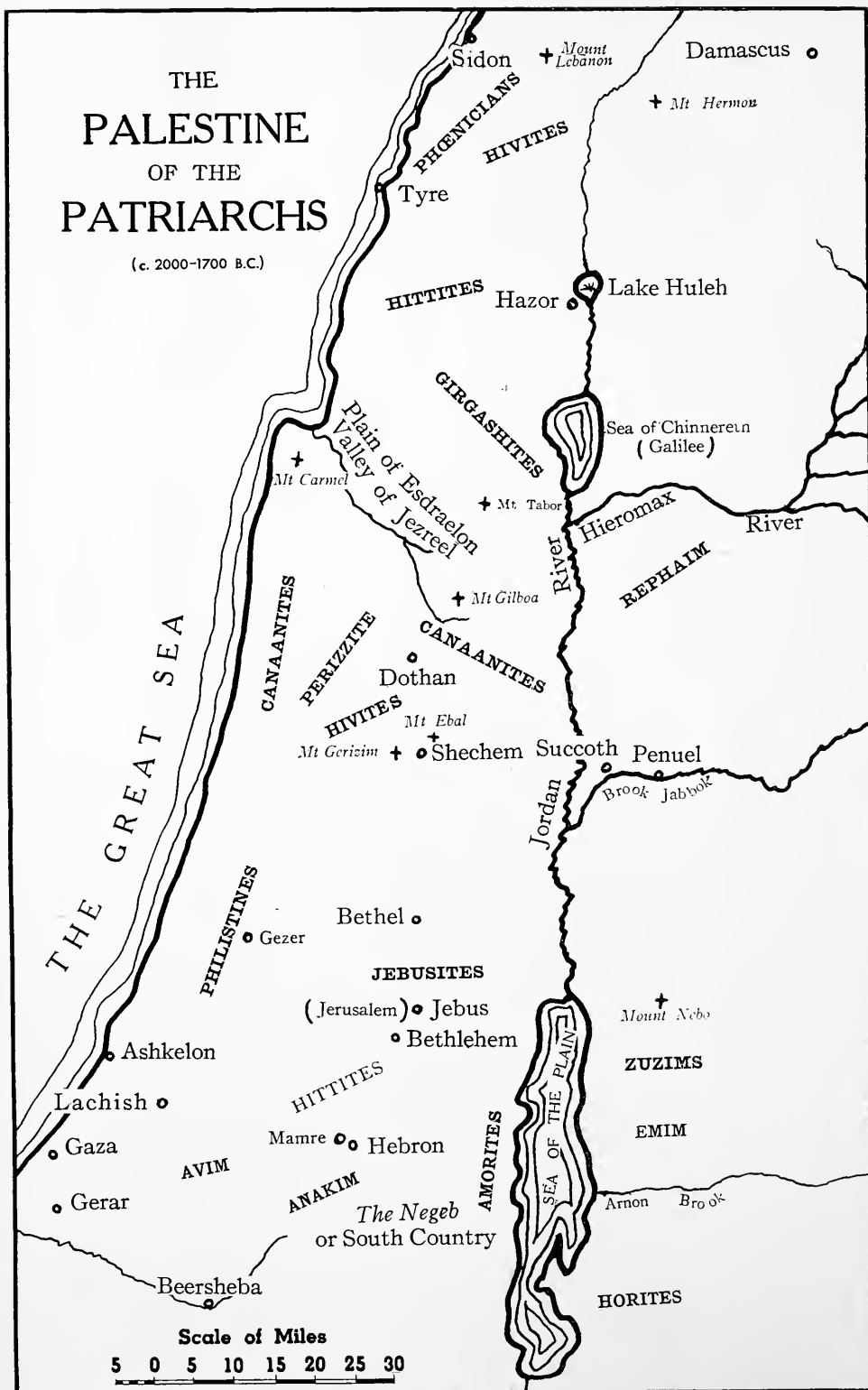
(See Map on the Following Page).

The Hittites.—Whence came the Hittites (also known as Khatti, Khiti, Kheta and Heth) has never been definitely established. Before 1906 the modern world knew of no tangible proof of their existence, yet their empire almost became the dominating nation of the civilized world in the 13th century B.C. At the same time it successfully opposed both the Egyptians and Babylonians. Rameses II, possibly Egypt's greatest sovereign, and his entire army barely escaped annihilation while attempting to wrest territory from the Hittites. These people destroyed Babylon (c.1550 B.C.) and put an end to the Amorite dynasty made famous by Hammurabi. Had the *Sons of Heth* been empire-minded, they probably could have changed the whole course of world history.

It seems almost certain that these people are related to the Indo-Europeans. There may be a third branch to the common ancestral

THE PALESTINE OF THE PATRIARCHS

(c. 2000-1700 B.C.)



tribe of the Indo-Europeans and the Aryans. The Hittites may have departed earlier from the ancestral home, or the land over which they traveled may have been less desirable, thus speeding their journey. They were probably in Asia Minor as early as 2500 B.C., which is earlier than either of the other two branches seems to have reached that far south.

The capital of the Hittite Empire was Hattushash (Boghazkoi) about 75 miles east of Ankara, the capital of Turkey. The cultural influence of this kingdom, which extended as far east as Carchemish, is to be found practically all over Asia Minor. Monuments and pictures of these people show them to have been short, heavy set, with thick lips, large noses and retreating foreheads. They wore coats that reached down to their knees, a high headdress and shoes that turned up at the toes. The typical Israelitic nose seems to be a feature acquired from intermarrying with the Hittite race.

Some of the early tablets found by Dr. Hugo Winckler of Berlin contained an elaborate Hittite code of laws. These were in a difficult cuneiform and were not deciphered until 1922 by Professor F. Hrozný the Bohemian scholar. Apparently these laws were codified about 1900 B.C. and applied to tributary peoples as well as to the Hittites.

Possible Connection Between the Hyksos and the Hittites.—There has been a suggestion that possibly the Hyksos who invaded and ruled Egypt from c.1730 B.C. to c.1555 B.C. were Hittites associated with Amorites and other tribes. Among the Hyksos there must have been Hittites as they had spread as far as southern Canaan. There they occupied many well organized and fortified cities long before the Hyksos invasion of Egypt. But there seems insufficient evidence to indicate that the Hittites predominated among the Hyksos. In support of the suggestion, Ezekiel 16:3 and 45 have been quoted, also Manetho, who relates a tradition that the expelled Hyksos from Egypt settled Jerusalem. This position is not tenable because Jerusalem as a settlement dates back at least 15 centuries before that time. Furthermore, the Hyksos are lost to history after their last stand at Sharuhén in southern Canaan.

Before the conquest of Canaan by the Israelites, the Hittites had taught the Philistines to extract iron from its ore. This gave the latter a great advantage over the Israelites until David conquered the Philistines and acquired the secrets of the intricate process.

The Hittite Empire Periods.—The first Hittite Empire seems to have been formed about 1950 B.C., or about the time Abraham arrived in Canaan, and to have lasted to about 1650 B.C. Little is known concerning this empire. The history of the second empire, which covered

a period of about 250 years (c.1450—c.1200 B.C.), is fairly well known, thanks to the 20,000 tablets found by Dr. Winckler between 1906 and 1912. The second period is marked by much political and military activity on the part of several kings, who enjoyed both long names and long reigns. For example, Shuppiluliumash (c.1395—c.1355), the son of Tudalijash III, reconquered the territory of the first empire that had been lost during the dark period of Hittite history and extended the kingdom to its former size. His son Murshilish II was the most ambitious and distinguished king of his time in Asia.

The Battle of Kadesh.—The great battle with Rameses II, mentioned above, occurred at Kadesh on the Orontes River (about 75 miles north of Damascus) about 1287 B.C. It was some ten or fifteen years later that the non-aggression pact, referred to previously, was signed between Rameses II and Hattushilish III. The Hittite king at the time of the battle was Muwatallish. The outcome of the battle was a draw but the slaughter of Hittites was so enormous that the nation never recovered. Egyptian records state that c.1200 there was an invasion of Aegean people, and that there was no Hittite army to restrain them. It was about that same time that an attempted Aegean invasion was repulsed by Egypt, after suffering great losses. The sea people then made a landing on the shores of Canaan, where they became known as Philistines. These attacks must all have been a part of the same general movement. The Hittite Empire was destroyed at this time, and the invaders became one or more of the peoples of Asia Minor.

The only organized Hittite peoples after 1200 B.C. were settled around Carchemish on the Euphrates as their capital. In 717 B.C. Sargon II took Carchemish and their territory became a part of Assyria.

The Mitanni.—This race is as intriguing as the Hittites. That the two peoples are related all authorities are agreed, but there seems to be no general agreement on what that relationship is. Dr. G. A. Barton says that the Hittites were never united into one empire and that the Mitanni were just one of the Hittite kingdoms. About 1500 B.C. this kingdom occupied a large area which extended from 50 miles east of the Tigris River to Asia Minor. On the southwest they met Egypt and, in warfare, were generally able to hold their own even with the armies of the pharaohs.

Other Peoples of Palestine and Vicinity.—The Horites (Hivites) or Hurrians probably were colonists from the Mitanni who settled in Canaan. Possibly only the ruling families of these tribes were Hittites. It has been determined from excavations at Nuzi that the region was

called Arrapkha (about half way between Babylon and Arbela) (Gen. 10:22; 11:10-12). Early in the 14th century B.C. the Mitanni were absorbed by the Hittite Empire. At the time of the conquest of Canaan by Joshua, a confederacy of four Hivite cities including Gibeon secured, by trickery, a peace treaty with the Israelites. Because of their deceit on that occasion, the Hivites were made servants of the Israelites (Joshua 9).

The Girgashites (Gen. 10:15,16; 15:21; Deut. 7:1; Josh. 3:10; 24:11; Neh. 9:8), the Perizzites (Gen. 15:20; Ex. 3:8; Josh. 9:1; 11:3), and the Jebusites (Gen. 10:16; 15:21; Ex. 3:8; Num. 13:29; Josh. 11:3; 15:8; 18:28) were tribes found in Canaan in early days. The Perizzites, the Moabites and the Edomites were semi-nomadic tribes, who seem to have settled down south and east of the Dead Sea and east of the Jordan before the Exodus. The Ammonites were descended from Ben-ammi, Lot's second son (Deut. 2:19,20; 3:11; Num. 21:24; Judg. 3:13; 10:6, 9,18). Closely related to these people were the Moabites, descendants of Lot's other son, Moab (Gen. 19:37,38; Ex. 15:15; Num. 21:13-15,26-30; Deut. 2:28,29; Judg. 11:17). The Edomites were the descendants of Esau (Gen. 32:3; 36:1-19; Deut. 2:4,5; Josh. 24:4). The Greek translation for Edomites is Idumaeans, and it is by that name that they are referred to in later times. The Antipaters were Idumaeans (Isa. 34:5,6; Ezek. 35:15; 36:5).

The Amalekites were also descendants of Esau (Gen. 36:12; Num. 12:29; 14:25) who lived south of Canaan on the edge of the desert. They began harassing the Israelites almost as soon as the latter left Egypt, and were still dangerous at the time of David (1 Sam. 15, 30). The sons of Simeon deprived them of Mount Seir (1 Chron. 4:42,43).

Also east of the Jordan and the Salt Sea was the *Kingdom of Sihon*, an Amorite. He had dispossessed the Moabites from their best pasture land (Num. 21:26-30). He tried to prevent the passage of the Israelites but was defeated in a battle (Num. 21:21-32; Deut. 3:36; Ps. 135:11). This land was later assigned to the tribes of Reuben and Gad (Num. 32:1-4, 33-38).

The Amorites had long been a powerful people in the Fertile Crescent. Hammurabi was an Amorite king in Dynasty I of Babylon. The Amorites were the leading tribe of Canaan in the time of Abraham, and the inhabitants were frequently referred to as Amorites instead of Canaanites (Gen. 15:16; 48:22; Num. 13:29; 21:26-30; Deut. 1:7,19,20,44). East of the Sea of Galilee and extending to Mt. Hermon was the *Kingdom of Og*, another Amorite (Deut. 3:1,8,10). The Israelites conquered him immediately after conquering Sihon (Num. 21:32-35;

Deut. 3:14) and gave the territory he had held to the East Half of Manasseh (Deut. 3:13).

Another desert tribe living farther south, probably close to Mt. Sinai, was known as the Midianites. They were descendants of Abraham through his son Midian, whose mother was Keturah. She and Abraham married after the death of his wife Sarah (Gen. 25:1-6; 36:35; Num. 10:29-31; Isa. 60:6; Hab. 3:7; Judith 2:26). Midianite merchants were with the Ishmaelites who bought Joseph. The Ishmaelites were, of course, descendants of Ishmael, Abraham's son, whose mother was the Egyptian, Hagar. Moses' father-in-law was a Midianite (Ex. 3:1). The Midianites were a constant "thorn in the flesh" to the Israelites until the decisive battle on the plain of Jezreel (Judg. 6-8; 9:17; Ps. 83:9-12; Isa. 9:4; 10:26).

The Arameans.—The region known as Aram lay around the headwaters of the Euphrates River. The Greeks later called the land Syria (short for Assyria). The Arameans were a northern Semitic people who gave the Aramaic language to the world. After the Babylonian captivity, Aramaic was the common language of the Jews. The Persian Empire (539—331 B.C.) made the Aramaic script the official language, and it became the international language of the time. Parts of the Books of Ezra and Daniel were written in Aramaic, and it was the language Jesus spoke.

The Bible's first reference to this vernacular is in Genesis 35:47. It is known that it was used by Laban, and possibly by Abraham. "A wandering Aramean was my father" (Deut. 26:5) must refer to Jacob, but it may mean Abraham. It shows that a relationship exists between the Israelites and Arameans. Abraham and Lot dwelt in Aram before proceeding to Canaan.

Damascus became one of the centers of the Aramean population (1 Kings 15:18; 2 Kings 8:5). Many other Aramean centers developed, but there was an absence of any feeling of nationalism among them; and eventually they were absorbed by the various empires that evolved.

The Nabataeans.—These were a Semitic-Arabian people who settled around Petra, 40 or 50 miles south of the Dead Sea, about 300 B.C. They were organized into a kingdom and developed a highly cultured civilization. The names of many of their kings are known. Haretab IV (Aretas) is mentioned in 2 Cor. 11:32. In two attempts, Antigonus IV was unable to subdue them. The Nabataeans constructed their altars on high ledges overlooking their cities. After settling down, these people lived in stone houses and practiced

agriculture. The kingdom was destroyed by Trajan in A.D. 105 and its area became a Roman province.

The Parthian Kingdom.—About 250 B.C. a large part of the Seleucid Empire revolted and became the Kingdom of Parthia. These people had revolted against the Persians in 521 B.C. but were subdued. The new kingdom included Bactria, as well as Parthia, and extended from the Euphrates and Syria eastward. Mithridates I (c.174—138 B.C.), one of its great kings, made the country an empire. Parthia not only prevented the Roman Empire from pushing its eastern boundary beyond the Euphrates but frequently raided territory controlled by the Romans. The Parthians were long a threat to Rome in the East. In 53 B.C. Crassus and his Roman army were annihilated at Carrhae by the Parthians. Parthia was taken over by Persia in A.D. 226.

Conclusion.—It is impossible to separate and identify all the currents and cross-currents in the ethnic maelstrom that existed in the Fertile Crescent so long ago. Even in New Testament times, in Asia Minor alone, such an undertaking would present an impossible task.

Part IV.

BIBLE PERIODS, THE HEXATEUCH AND THE PRE-ABRAHAMIC PERIOD.

CHAPTER 13.

THE BIBLE PERIODS AND THE HEXATEUCH.

The Bible Periods.—It is said that "Chronology is the backbone of history." On that historical backbone is submitted the foregoing framework of ancient history into which the Bible Story can be fitted. An endeavor will now be made to present an orderly and chronological arrangement of the Bible Story and to fit it into this historical framework in accordance with the scope of this undertaking as defined on pages 2 and 3. Our object is to provide the reader with a "mental map" on which he can orient any Biblical event—that is, place it in its historical setting.

In chapter 2, some indication was given of the methods employed in arriving at dates of Biblical events. It is assumed that most readers are not interested in a further discussion of those processes. Since this is a chronological story, dates will be assigned where possible, but it must be remembered that many of the earlier dates are little more than guesses and some of the later ones only estimates.

The Bible was not written to serve as a history textbook, and undue emphasis should not be placed upon the historical accuracy of an event at the expense of its religious value. But the writer cannot suppress the idea that a notation now and then of an eclipse, or other astronomical event, by the Biblical writers would have eliminated many a thesis on the part of modern students. However, it is more important that the events be properly grouped and arranged in sequence than that the dates be accurate. Besides, Biblical historians are far from being in agreement on many Biblical dates. In this discussion, all dates pertaining to the Old Testament are B.C. unless otherwise indicated.

The Bible Story, including the Intertestamental Period, is logically divisible into 12 periods. These with their dates are given in the table on the next page.

The Bible Periods.

Period	Date	Name of Period
	Creation	
1.	to c.2,000 B.C.	The Pre-Abrahamic, or "Primeval," Period.
2.	c.2000 - c.1710	Period of the Patriarchs: Abraham, Isaac, Jacob and Joseph.
3.	c.1710 - c.1280	The Sojourn in Egypt.
4.	c.1280 - c.1220	The Exodus and Conquest of Canaan.
5.	c.1220 - c.1020	Period of the Judges.
6.	c.1020 - c. 926	The Monarchy.
7.	c. 926 - 605	The Divided Kingdom.
8.	605 - 538	The Period of Exile (or Captivity).
9.	538 - c. 432	The Restoration Period.
10.	c. 432 - 5	The Intertestamental Period.
11.	5 B.C. - A.D. 30	The Life and Ministry of Jesus.
12.	A.D. 30 - A.D. 100	The Apostolic Age.

Where dates for the periods in the above table are highly controversial, those of the "low" chronology have been used. This course has been followed because recent developments seem to favor such an attitude. At the end of this chapter there is given a more detailed outline which includes many of the Bible's principal events.

The Question of Mosaic Authorship of the Pentateuch.—Since much of the Old Testament history is found in the Pentateuch (First five books of the Old Testament), it seems pertinent to take notice of the discussions that have gone on concerning the authorship of these books. It was once the generally accepted view of both Jews and Christians that Moses wrote the Pentateuch, except for the last eight verses of Deuteronomy. Consequently, these five books were known as "The Books of Moses." The Book of Joshua was not included in this group because the story contained in it occurred after Moses' death and, obviously, could not have been written by him. The Book of Joshua, because it contains much the same literary style and is, in fact, a part of the same literary production, is now included in that group, forming the Hexateuch.

While the Bible is silent on the subject, it is only logical that tradition would make Moses the author of the first five books of the Scriptures. The fact that he wrote much of them has never been denied by any school of repute. It was Moses through whom God made known to Israel His laws and wishes, and there seems little doubt that Moses committed to writing many of the laws and much of the history of his era as a rule of conduct for his people, who were then becoming a nation.

Jesus often referred to parts of the Pentateuch as the work of Moses (Matt. 19:8; Mark 7:10; 12:26; Luke 24:44; John 5:45-47; 7:19). But Jesus was only referring to particular parts. While some parts of these books must have been written by Moses (Ex. 17:14; chapters 20-23; 24:4,7; 34:10-26; Num. 23; Deut. 31:9,11,24-26; 32), other parts seem clearly to have been written by someone else (Deut. 1:1; 34; Gen. 12:6; 13:7; 36:31). There is also much evidence that more than one author contributed to the writing of the Pentateuch, as presently will be pointed out.

Following the Renaissance and the Reformation, men not only began to think for themselves but to take a great interest in both secular and ecclesiastical literature. Some of the early Protestant leaders, including Martin Luther himself, and a few learned Roman priests doubted that the Pentateuch had come down from Moses in the form then being used.

As pointed out above, even Jesus referred to particular parts of these books as having been written by Moses, and in these parts are found definite statements which indicate that Moses was their author. And there is much other evidence to support those who contend for a Mosaic authorship. However, the great preponderance of evidence seems to prove that the Pentateuch in its present form was composed much later than the Mosaic era.

Hexateuch Characteristics.—Students of the Hebrew language are able to detect linguistic peculiarities of different periods in the same books, and even in the same chapters and stories. Frequently in the same chapter there are found passages having characteristics which prove that their dates of composition were separated by several centuries. These distinctive traits extend also to the theological thoughts of the different writers and to the subject matter covered by them.

Many words and phrases are characteristic of certain sources. In Genesis, chapters 12-16, *Jehovah* is the name used for the Almighty. It is used in that section 27 times, yet *Elohim* is not used once; while in Genesis, chapters 33-50, *Jehovah* is used but once and *Elohim* is used 57 times. Different sections give the same mountain the names of *Sinai* and *Horeb*, and Moses' father-in-law the names of *Jethro* and *Reuel*. These are but a few simple examples of how the names from different sources vary and, while they can be multiplied many times, they will suffice to show one way in which the various sources can be recognized.

Theories of the Composition of the Hexateuch.—Biblical students have proposed many theories to explain the obvious composition

of the Hexateuch from several sources. The earliest scholars to give serious thought to this matter were of the opinion that the Pentateuch was a haphazard collection of stories, songs, poems, traditions and legal codes that had been brought together for the guidance of the Hebrew nation. This opinion is known as the *Fragment Theory*. Such a hypothesis is not inconsistent with the acceptance of these books into the canon. The gathering of this material could have been divinely inspired.

Then scholars detected God's plan for the redemption of man running through the whole Old Testament, but thought that the Hexateuch was an original document to which additions had been made from time to time. This is the *Supplement Theory*.

Now students recognize the Hexateuch as a compilation of the material found in four main documents. These four documents were written at different times and places, and contain material which came down, either in oral or written form, from still earlier sources. The four documents are designated by the letters *J*, *E*, *D* and *P*. This theory is known as the *Document Theory*.

The Graf-Wellhausen Theory.—Two students who have done considerable research in determining the dates of the four documents have had a modified form of the Document Theory named for them. This is the *Graf-Wellhausen* or *Development Theory*. All of these hypotheses present many perplexities and seem weak in many places, yet the Graf-Wellhausen Theory, either as stated by its two exponents after whom it was named or in some modified form, seems to be accepted by the great majority of Biblical scholars today.

The J Document.—What is thought to be the oldest of the four documents is designated by the letter *J*. One characteristic of this document is that the divine name used is Jahweh (Jehovah) and *J*, the initial of that word, is used as the symbol for the document. By coincidence, *J* is also the initial of Judah (The Southern Kingdom) where the document seems to have originated about 850 B.C.

The E Document.—This document originated about 100 years later than the *J* document (750 B.C.) in Ephraim. The designation *E* is given this document, because in it the divine name used is Elohim and *E* is the initial for that word. Also, by coincidence, *E* is the initial of Ephraim, where *E* originated and the principal tribe of the Northern Kingdom. Needless to say, *J* deals largely with the history and interests of the Southern Kingdom while *E* is concerned mostly with the affairs of the Northern Kingdom.

When the Northern Kingdom (Israel) was destroyed by the Assyrians in 721 B.C., E was taken to Judah and soon thereafter was combined with J. This work probably took place in Jerusalem under the supervision of the great Isaiah within King Manasseh's reactionary reign (696—646 B.C.). That combination of J and E is designated by the symbol JE. Parts of J, E and JE are found throughout the Hexateuch.

The D Document.—About the same time that E was being combined with J (690—650 B.C.), document D was compiled and soon became the law of the land. Its purpose undoubtedly was to counteract the wickedness which was rampant throughout the kingdom of Judah during the reign of the depraved Manasseh. This was, in all probability, the *Book of the Law*, found in the Temple by Hilkiah the high priest in 622 B.C., that brought about Josiah's reforms (2 Kings 22:8). This fact that D was found in the Temple indicates that it must have been written by a priest or someone connected with the Temple. D forms the framework of the Book of Deuteronomy where most of the document is to be found.

The P Document.—The P document is thought by most scholars to be the *Book of the Law of Moses* which Ezra read to the people upon the completion of the rebuilt Temple in 444 B.C. (Neh. 8:1-3). This could not have been the complete P as it is now found in the Hexateuch, because there are a few unimportant parts that seem to belong to a later period than Ezra's time, but these may have been added by some later scribe or redactor. It is well known that Ezra was a deep student and interpreter of the Law, and the great reformer and ecclesiastical partner of Nehemiah must have had much to do with the preparation of P.

Compiling the Hexateuch.—The name of the redactor, or editor, who fused the four documents, J, E, D and P, into the Hexateuch is not known. Neither is it known exactly when the work was done. All or a part of the compiling may have been done by Ezra. The sect of Samaritans, which was founded c.400 B.C., has the same Pentateuch as the Jews, which indicates that they took the complete Hexateuch and preserved the part in which they were interested, which was the code to the death of Moses. So the work must have been completed prior to 400 B.C. And, as shown above, the compiling was not likely accomplished before 444 B.C.

In forming one document from the four, D was left practically undisturbed and forms almost the whole Book of Deuteronomy. In fact, that book contains but eleven verses from P, yet P was used as the basis for the new document which became the Hexateuch, or

first six books of the Old Testament. To form the remainder of the new document, the redactor inserted in P at the proper places material from the other three, little being taken from D except that almost the whole of that document was inserted at one place.

The fourth chapter of Joshua furnishes one of the best examples of how material from the various sources was combined in the completed work. The different sources are given by verses for that chapter in the table below:

Joshua 4.

Verses	Sources	Verses	Sources
1-3	JE	13	P
4-5	E	14	D
6-8	J	15-17	P
9-10	D	18	JE
11	E	19	P
12	D	20	JE
		21-24	D

In combining the material from the various documents, as much of the original documents was preserved as possible. This often led to two accounts of the same event being recorded, one after the other. Even inconsistencies were permitted to stand, as in Exodus chapters 3 and 6. In Joshua 9, a story is inserted in the middle of a parallel account. There, verses 15, 16 and 22-27 give an account of the same event as do verses 17-21. These characteristics of the Hexateuch have always perplexed readers, but the combining was done in a most efficient and conscientious manner. The Hexateuch was divided into six books at a much later date.

These few pages have not been included with an idea of disillusioning the reader, but rather to give him a fuller understanding of the Old Testament. For, after all, we are not primarily concerned with the authorship of these books but with the Divine Spirit of whose presence they bear witness.

The Human and Divine Elements in the Bible.—The Bible is full of accounts wherein God used human agents to accomplish his purposes in the world. But man has never been infallible—even some of Jehovah's most devoted servants, Abraham, Moses and David, for examples, sinned. The Bible itself was written by inspired men, but that does not mean that God placed them in a trance then dictated what was to be written. This great guide and aid to our faith was written by inspired but otherwise normal human beings, possessed of normal faculties which they used to record their experiences, interpretations and understandings.

God speaks to us through these sacred records; but the human instruments who prepared them over many long centuries, as well as the group which finally selected the books to be canonized, were subjected to many difficult decisions. In order to be a perfect and indispensable rule and guide in spiritual matters it is not necessary for the Bible to be an authority in other fields. In these matters it often expresses the views that were current when the records were made; and those who claim that the Bible is free from errors in science and history expose it to damaging and unjust criticism.

To instill in students the deep and lasting reverence which is due the Bible, it is necessary to make a sane approach to a study of this great book. This can be accomplished only by one who recognizes both the spiritual and human elements to be found in the Bible. A great injustice is done our young people when, in teaching them the spiritual lessons of the Bible, we neglect its human side. It is very important to know and understand how the sacred writings evolved. If their conception of the Holy Book is not supported by the known facts concerning the processes by which it came to be, young people will feel a sense of disillusionment when they are confronted with this information.

As is pointed out elsewhere, it was inevitable that inaccuracies also would creep into the Bible in the many translations and copyings through which it has passed.

TABLE OF PRINCIPAL BIBLICAL EVENTS, ARRANGED CHRONOLOGICALLY AND BY PERIODS.

Note: In many cases much more detailed tables will be found in connection with the discussions of the various Biblical periods.

P E R I O D 1.

Pre-Abrahamic Period or the Primeval Age.

Creation to the Birth of Abraham (c.2000 B.C.).

It is impossible to assign any dates to the Biblical events of this period. Those events are recorded in Genesis 1:1—11:25. The dates given for this period are only approximate.

Egypt.

DATE B.C.	EVENT
c.4500	Egypt becomes a kingdom.
4241	Egyptian invention of the calendar.
4000	Use of metal begun by the Egyptians.

- c.3400 Invention of a 24-letter alphabet.
- 2900 The Pyramid of Cheops built.
- 2700 Commerce developed.

Mesopotamia.

- c.4000 Babylonian kingdoms formed.
Babylon and Ur were settled communities.
- 2900 Cuneiform writing was well developed in Babylon.
- 2800-2400 Sumerian Age in Babylon.
- 2400-2200 Accadian Age of Babylon (Sargon).
- 2400 Nineveh settled.

Other Parts of the World.

- 2000 Copper Age in the Norwegian countries.
Beginning of the Middle Bronze Age in Southern Europe.

P E R I O D 2.

Period of the Patriarchs: Abraham, Isaac, Jacob and Joseph.

Birth of Abraham to the Descent into Egypt: (2000—1710 B.C.).

It is thought that the dates assigned to events occurring in this and the next periods are within 100 years of being correct.

DATE B.C.	EVENT
2000	Birth of Abraham (Gen. 11:24).
1960	Call of Abraham (Gen. 12:1-30).
1925	Migration to Canaan (Gen. 12:5-8).
1915	Victory over Chedorlaomer (Gen. 14:1-16). God's Covenant with Abraham (Gen. 15).
1914	Birth of Ishmael, son of Hagar (Gen. 16).
1901	Destruction of Sodom and Gomorrah (Gen. 18:16—19:29).
1900	Birth of Isaac (Gen. 21:1-8).
1875	Test of Abraham's faith (Gen. 22:1-19).
1863	Death of Sarah and Purchase of the Cave of Machpelah (Gen. 23).
1860	Marriage of Isaac and Rebekah (Gen. 24).
?	Marriage of Abraham and Keturah (Gen. 25:1-6).
1840	Birth of Jacob and Esau (Gen. 25:23-26).
1825	Death of Abraham (Gen. 25:7-10).
?	Jacob gains Esau's birthright (Gen. 22:29-34).
1800	Marriage of Esau (Gen. 26:34,35).
1763	Jacob obtains his father's blessing (Gen. 27). Jacob's journey to Paddan-aram (Gen. 27:46—28:9). Jacob's vision at Bethel (Gen. 28:10-22).
1763-43	Jacob's sojourn with Laban in Haran (Gen. 29; 30).

- 1756 Jacob at the age of 84 marries Leah and Rachel
(Gen. 29:21-30).
- 1749 Birth of Joseph (Gen. 30:23,24).
- 1743 Parting of Jacob and Laban—Mizpah (Gen. 31).
God confirms the Abrahamic covenant (Gen. 35:9-15).
Birth of Benjamin and death of Rachel (Gen. 35:16-20).
- 1743-10 Jacob at Mamre (Hebron) (Gen. 37:14; 46:1).
- 1732 Joseph at the age of 17 sold into Egypt (Gen. 37).
- 1732-19 Joseph's early years in Egypt (Gen. 39; 40).
- 1730 Hyksos kings begin to rule Egypt.
- 1720 Death of Isaac at the age of 180 (Gen. 35:28,29).
- 1719 Joseph at the age of 30 is made ruler of Egypt (Gen. 41).
- 1719-12 Years of abundance in Egypt.
- 1712-05 Years of famine in Egypt.
- 1710 Israel's migration to Egypt (Gen. 45:25—47:12).

Note: The Aryan migration to India took place about 1800 B.C.

PERIOD 3.

The Sojourn in Egypt: 1710—1280 B.C.

DATE B.C.	EVENT
1710	Israel's migration to Egypt (Gen. 45:25—47:12).
1693	Jacob's death at the age of 147 years (Gen. 49:33—50:13).
1639	Death of Joseph (Gen. 50:25).
1639-1360	Unrecorded period of Israel's history.
c.1555	Expulsion of the Hyksos kings.
c.1546	Death of Ahmose.
1546-1353	Egypt ruled by the great XVIIIth Dynasty.
c.1359	Pharaoh's edict to kill all male Hebrew babies (Ex. 1:15-22).
1360	Birth of Moses (Ex. 2:1-10).
1353-1200	Egypt ruled by Dynasty XIX.
1320	Moses kills an Egyptian (Ex. 2:11,12; Acts 7:32). Moses flees from Egypt (Ex. 2:13-15).
1320-1280	Moses' 40 years in the Land of Midian (Ex. 2:16-25; Acts 7:30).
1318-1299	Seti I, Pharaoh of Egypt.
1299-1232	Rameses II, Pharaoh of Egypt.
1287	Battle of Kadesh on the Orontes—History's first recorded treaty.

- 1280 Moses' commission and preparation (Ex. 3:1—7:13).
 The Ten Miracles or Plagues (Ex. 7:14—12:30).
 The departure from Egypt (Ex. 12:29-51).

Note. The traditional dates for the founding of Athens, Troy and Thebes are about the same as the date of the expulsion of the Hyksos kings from Egypt. Shalmaneser I began ruling Assyria about the time of the departure of Israel from Egypt.

P E R I O D 4.

The Exodus and Conquest of Canaan: 1280—1215 B.C.

(The dates assigned to events occurring in this and the next periods are probably within 50 years of being correct).

DATE B.C.	EVENT
1280	The departure from Egypt (Ex. 12:29-51). The journey to Sinai (Ex. chaps. 13-18). Receipt of the Ten Commandments and the Book of the Covenant (Ex. 19:1—24:28). Construction of the Tabernacle (Ex. 25:1—27:21).
1279	Departure from Sinai (Num. 10:11—11:35). Report of the spies (Num. 13:1—14:45).
1240	Miriam's death (Num. 20:1). Aaron's death (Num. 20:23-29). Conquest of East Canaan (Num. 21:21-35). Moses' Farewell and Death (Book of Deuteronomy).
1239	Crossing of the Jordan (Josh. chaps. 1-4).
1239-33	Conquest of West Canaan (Josh. chaps. 6-12).
1232	Distribution of land to the tribes (Josh. chaps. 13-19).
1215	Death of Joshua at the age of 110 years (Josh. 24:29-31). Death of Eleazar (Josh. 24:33).

P E R I O D 5.

Age of the Judges: 1215—1020 B.C.

DATE B.C.	EVENT
1215	Death of Joshua (Josh. 24:29-31).
?	Migration of Dan (Judg. 17:1—18:31).
1200	The War with Benjamin (Judg. chaps. 19-21).
1175	Arrival of the Philistines.
1150	Marriage of Boaz and Ruth (Ruth 2:1—4:22).
1100	Battle of the Plain of Esdraelon (Valley of Jezreel) (Judg. chaps. 4, 5).

967	Second war with the Philistines	(2 Sam. 21:18-22; 1 Chron. 20:1-8).
966	Adonijah's attempted usurpation	(1 Kings 1:5-53; 2:13-25).
965	David's death	(1 Kings 2:10, 11).
	Solomon becomes king at the age of 20 years	(1 Kings 2:12).
961	Construction of the Temple begun	(1 Kings 6:1).
941	The Lord covenants with Solomon	(1 Kings 9:1-9).
926	Death of Solomon	(1 Kings 11:43).

P E R I O D 7.

The Divided Kingdom: 926—587 B.C.

DATE B.C.	EVENT
926	Rehoboam made king of Judah (Southern Kingdom) (1 Kings 12).
	Jeroboam made king of Israel (Northern Kingdom) (1 Kings 12).
854-53	Battle of Karkar (First fixed date in history).
721	Destruction of Israel (Ten tribes) (2 Kings 17:1-6).
587	Fall of Jerusalem—Babylonian Captivity (2 Kings 25:8-12).

The story of this period is taken largely from secular sources and the following books of the Old Testament: 1 Kings 12-22, 2 Kings and 2 Chronicles.

Note: As it was in this period that so many of the well-known prophets lived and labored, a much more detailed statement of the period will be found in chapter 34.

P E R I O D 8.

The Babylonian Captivity (Exile): 587—538 B.C.

DATE B.C.	EVENT
587	Fall of Jerusalem—Exile begins (2 Kings 25:8-12; see also accounts in the following books: 2 Chron., Jer., Lam. and Ezekiel).
587-571	Ministry of Ezekiel (Book of Ezekiel).
605-536	The work of Daniel, the statesman (Book of Daniel).
539	Cyrus the Great conquers Babylonia.
538	Proclamation of Cyrus (See Isa. 44:28—45:4).

P E R I O D 9.**The Restoration: 538—432 B.C.**

DATE B.C.	EVENT
538	The decree of Cyrus (Ezra 1; 6:1-5). Sheshbazzar's migration (Ezra 1; 5:13-15).
522	Zerubbabel's migration (Neh. 12:1).
520-516	The Temple finished and dedicated (Ezra 6).
479	Esther marries Xerxes (Ahasuerus) (Esther 1:2,19; 2:16,17).
458	Ezra the Reformer arrives in Jerusalem (Ezra 7:7-28).
445-44	Nehemiah arrives and rebuilds the wall (Neh. 2:11—6:15).
444	Ezra and Nehemiah teach the law (Neh. 8:1-8). Renewal of the covenant (Neh. 9; 10).
432	Nehemiah returns to Susa—Last Old Testament date (Neh. 13:6).

Contemporary Secular History.

c. 600	Birth of Lao-tse, Chinese sage and founder of Taoism.
c. 557	Birth of Buddha, founder of Buddhism.
c. 550	Birth of Confucius.
490	Battle of Marathon.
480	Battle of Thermopylae.
460	Beginning of the Golden Age of Greece.

P E R I O D 10.**The Intertestamental Age: 432—5 B.C.**

DATE B.C.	EVENT
c. 419	Hananiah visits the Elephantine Jews.
c. 400	The Samaritan Schism takes place.
c. 351	Jaddua becomes high priest (Neh. 10,11,22).
332	Alexander the Great arrives in the East.
301	Palestine becomes a part of the Ptolemaic Empire of Egypt.
198	Palestine becomes a part of Syria.
168	The Maccabean revolt.
163	The Jews secure religious freedom.
142	The Jews secure political freedom.
135	Rise of the Pharisees and Sadducees.
63	Palestine annexed to the Roman Empire.
43	The Parthian Invasion.
37	Herod the Great becomes king of the Jews.
21	Herod begins the rebuilding of the Temple.
5	Birth of Jesus (Matt. 2:1).

P E R I O D 11.

The Life and Ministry of Jesus: 5 B.C—A. D. 30.

DATE	EVENT
5 B.C.	Birth of Jesus (Matt. 1:18-25; Luke 2:1-7).
4 B.C.	Flight into Egypt (Matt. 2:13-23; Luke 2:39).
5 B.C. to A.D. 26	Early Life of Jesus (Luke 2:40-52).
DATE A.D.	EVENT
26	John the Baptist begins his ministry.
27	Baptism of Jesus (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-23; John 1:29-34).
	Call and training of the apostles.
	The Early Judean Ministry (John 2:13—4:42).
28	The Early Galilean Ministry (Matt. 4:12-25; 8:14—9:13; Mark 1:14-45; Luke 3:19—5:32; John 3:24).
28-29	The Main Galilean Ministry (Described in various parts of the four Gospels).
29	The North Palestinian Ministry (Matt. 15:21—18:35; Mark 7:24—9:50; Luke 9:18-50).
29-30	The Peraean and Late Judean Ministry (Matt. 17:19— 20:34; Mark 10; Luke 9:51—19:28; John 7:2—11:54).
April 1-7, 30	The Last Week, culminating in the Crucifixion (Matt. 21:1—27:66; Mark 11:1—15:47; Luke 19:29—25:56; John 12:1—19:42).
April 9, 30	The Resurrection (Matt. 28:1-10; Mark 16:1-11; Luke 24:1-12; John 20:1-18).
May 18, 30	The Ascension (Mark 16:19,20; Luke 24:50-53; Acts 1:1-11).

P E R I O D 12.

The Apostolic Age: A.D. 30—100.

DATE A.D.	EVENT
30	The Ascension (See above).
	The First Christian Pentecost; Founding of the Christian Church (Acts 2).
	Arrest of Peter and John (Acts 2:33; 3:15; 4:1-12).
	Death of Ananias and Sapphira (Acts 4:23—5:11).
	Imprisonment of the Apostles (Acts 5:12-42).
34	Death of Stephen (Acts 6:1—8:1).
	Dispersion of Christians (Acts 1:1-4).

- 35 Conversion of Paul (Acts 9:3-22; 22:1-21; 26:2-23).
Philip becomes an evangelist (Acts 8:4-40).
- 36 Pontius Pilate deposed and sent to Rome.
Caligula becomes emperor.
- 37 Herod Agrippa becomes king of the Jews.
Paul returns to Jerusalem (Acts 9:26-29).
- 37-43 Paul preaches in Cilicia (Acts 9:26-30; 15:41; 22:17-21;
Gal. 1:18-24).
- c.40 James, the Lord's brother, becomes head of the Church
(Acts 12:17; 15:13; 21:18; Gal. 1:19; 2:9,12).
Peter becomes an evangelist (Gal. 2:11; 1 Cor. 9:5).
- 41 Claudius (41-54) becomes emperor.
Herod Agrippa becomes king of Judaea.
- 43-44 Paul labors at Antioch (Acts 11:25,26).
- 44(45) Paul and Barnabas take gifts to Jerusalem (Acts 11:29,30).
- 44 Murder of the Apostle James (Acts 12:2).
Death of Herod Agrippa, king of Judaea
(41-44) (Acts 12:23).
- 46 Tiberius Alexander becomes procurator.
- 46-48 Paul's First Missionary Journey
(Acts 13:1—14:26; 2 Tim. 1:2; 3:11).
- 48 Ventidius Cumanus (48-52) becomes procurator.
- 49 The Conference at Jerusalem (Acts 15:1-33).
- 50-52 Paul's Second Missionary Journey (Acts 15:36—18:22).
- 52 Decree of Claudius (Caesar) (Acts 18:2).
Antonius Felix (52-60?) becomes procurator.
- 54 Nero (54-68) becomes emperor.
- 54-58 Paul's Third Missionary Journey (Acts 18:23—21:19).
- 54-57 Paul uses Ephesus as his headquarters
(Acts 19:8-12,31; 20:18-31).
- 57-58 Paul winters in Corinth (Acts 20:2,3; 1 Cor. 16:5,6).
- 58 Paul observes the Passover at Philippi (Acts 20:6).
Paul takes gifts to Jerusalem (Acts 21:8,15).
Paul arrested in the Temple (Acts 21:27-33).
Paul's trial by the Sanhedrin (Acts 23:1-10).
- 58-60 Paul a prisoner in Caesarea (Acts 23:23—24:27).
- 60 Festus (60?-62) becomes procurator.
Paul appears before Festus and Agrippa
(Acts 25:1—26:32).
- 60-61 Paul's Journey to Rome (Acts 27:1—28:16).
- 61-63 Paul's First Roman Imprisonment (Acts 28:16-31).
- 63-67 Paul makes journeys to Asia, Macedonia and Spain.

64	Rome burned. Nero begins persecution of Christians.
66	Jewish revolt in Palestine.
c.67	Paul's Trial in Rome (2 Tim. 1:8; 2:9; 4:16,17).
c.67/68	Paul beheaded near Rome.
?	Peter's death.
68	Nero's suicide.
68-69	Galba, Otho and Vitellius become emperors successively.
69	Vespasian (69-79) becomes emperor.
70	Destruction of Jerusalem by Titus. John the Apostle moves to Ephesus.
79	Titus (79-81) becomes emperor.
81	Domitian (81-96) becomes emperor.
c.90-96	Second Persecution of Christians.
c.93	John the Apostle banished to Patmos (Rev. 1:9).
96	Nerva (96-98) becomes emperor. John returns to Ephesus.
98	Trajan (98-117) becomes emperor.
c.100 or later	Death of John the Apostle (Irenaeus).

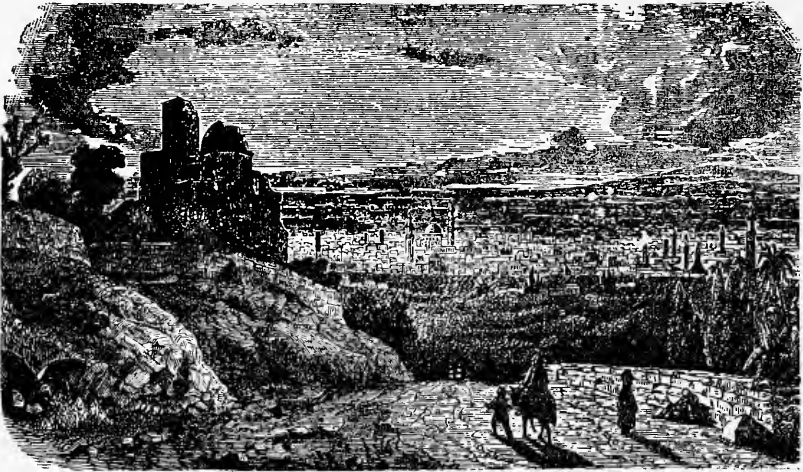
CHAPTER 14.

PERIOD 1. THE PRE-ABRAHAMIC OR "PRIMEVAL" PERIOD.

General Characteristics.—No record has ever been found in secular history of Abraham, the friend of God and the father of all believers as well as of a nation. Nor is there any reliable record, outside of the Bible, of any Biblical character of the Pre-Abrahamic period. This is not difficult to understand. So far as known, none of them was ever a prominent political figure within the era of recorded history. We know that Abraham was born in Ur when his father, Terah, was 130 years old, that Terah died at the age of 205 years and that Terah's father was named Nahor.

All the information available on which to construct the story of this period is found in the first eleven chapters of Genesis. This data is subject to so many different interpretations that it is impossible to fix any dates. Profane history of this period has shown us that man, in several areas, had reached a fairly high state of civilization long before the birth of Abraham. And in all those areas men were

worshipping gods. The fact that new gods were being added to the pantheons from time to time indicates that the old gods were unsatisfactory. The newest god was usually placed over the existing gods, denoting that men were searching for a supreme being—a ruler of the Universe. This was the religious atmosphere into which Abraham was born some 4,000 years ago.



Damascus.

Probably the world's oldest continuously inhabited city. It was already well known in Abraham's day (Gen. 14:15; 15:2).

Part V.

PERIOD 2. THE AGE OF THE PATRIARCHS: ABRAHAM, ISAAC, JACOB AND JOSEPH.

CHAPTER 15.

CHRONOLOGY AND GENERAL STATEMENT CONCERNING THE PERIOD.

Chronology of the Period.—The date of Abraham's birth is uncertain. The meager evidence available indicates that it was about 2000 B.C. This date has been taken as a basing point; and dates have been assigned to subsequent events of this and the following period based on the assumption that Abraham's birth occurred about 2000 B.C. The principal events of this period are given in the table below. All dates are B.C., and, it hardly need be said, are only estimates.

Chronological Table of Events in the Age of the Patriarchs.

All Bible references are to the Book of Genesis unless otherwise indicated.

2000 B.C.	Abraham born in Ur of the Chaldeans (11:24).
1960	Call of Abraham (12:1-30).
1960	Migration to Haran (11:31).
1925	Migration to Canaan—Shechem and Bethel (12:5-8).
1915	Journey to Egypt (12:10-20).
	Return from Egypt (13:1,3).
	Separation of Abraham and Lot (13:5-12).
	Move to Hebron (13:18).
	Pursuit of Chedorlaomer (14:1-16).
	Abraham meets Melchizedek (14:18).
	Abraham offers tithes at Salem (Jerusalem) (14:20).
	God's Covenant with Abraham (15).
1914	Birth of Ishmael, son of Hagar (16).
1901	New Covenant between God and Abraham (17:1—18:15).
	Sodom and Gomorrah destroyed (18:16—19:29).
	Abraham and Abimelech at Gerar (20).

- 1900 Birth of Isaac (21:1-8).
 1897 Expulsion of Hagar and Ishmael (21:9-21).
 ? Abraham covenants with Abimelech (21:22-34).
 1875 Test of Abraham's faith (22:1-19).
 1863 Sarah's death and purchase of the Cave of Machpelah (23).
 1860 Marriage of Isaac and Rebekah (24).
 ? Marriage of Abraham and Keturah (25:1-6).
 1840 Birth of Jacob and Esau (25:23-26).
 1825 Death of Abraham (25:7-10).
 ? Jacob gains Esau's birthright (22:29-34).
 ? Isaac at Gerar (26:1,6, 26-31).
 1800 Marriage of Esau (26:34,35).
 1765 Jacob obtains his father's blessing (27).
 Jacob's journey to Paddan-aram (27:46—29:9).
 1763 Jacob's vision at Bethel (28:10-22).
 1763-1743 Jacob's sojourn with Laban in Haran (29,30).
 1756 Jacob at the age of 84 marries Leah and Rachel (29:21-30).
 1749 Birth of Joseph (30:23,24).
 1743 Parting of Jacob and Laban—Mizpah (31).
 Jacob wrestles with an angel (32:22-32).
 Jacob returns to Canaan—Shechem (33:18-20).
 Sack of Shechem (34).
 Jacob moves to Bethel (35:6-8).
 God confirms the Abrahamic covenant (35:9-15).
 Birth of Benjamin and death of Rachel (35:16-20).
 1743-1710 Jacob at Mamre (Hebron) (37:14; 46:1).
 1732 Joseph at the age of 17 sold into Egypt (37).
 Joseph the slave (39).
 1720 Death of Isaac at the age of 180 (35:28,29).
 1719 Joseph at the age of 30 is made ruler of Egypt (41).
 1719-1712 Years of abundance in Egypt.
 1712-1705 Years of famine in Egypt.
 1710 Joseph and his brothers (42:1—45:24).
 Israel's migration to Egypt (45:25—47:12).
 ? Jacob's blessing (49).
 1693 Jacob's death at the age of 147 (49:33—50:13).

The Divine Plan.—Abraham is perhaps the most important human being in history. He was the "pivot" man in human progress. With Abraham, there began a new development in the conception of God. When we read that one of the Old Testament heroes *feared God*, all too often we take it for granted that *fear* in such a case referred to

a dread of retribution. Too seldom is it understood that *fear* is used to mean reverence for the Supreme Being.

Casual reading of the Old Testament gives one the impression that God inflicts punishment which is immediate and fearful. But when we make a chronological study of the story contained in the Bible, we see a loving and merciful God, working through the affairs of men to bring about the redemption of the whole world. God has not changed, but man's interpretation of Him has undergone a great transformation in the past forty centuries.

The divine plan permeated not only the lives of Abraham, Isaac, Jacob and Joseph, but was apparent also in the experiences of the Chosen People. God's redemptive process, which culminated in the ministry of Jesus, had its beginning 2000 years before in the life of Abraham.

CHAPTER 16.

ABRAHAM.

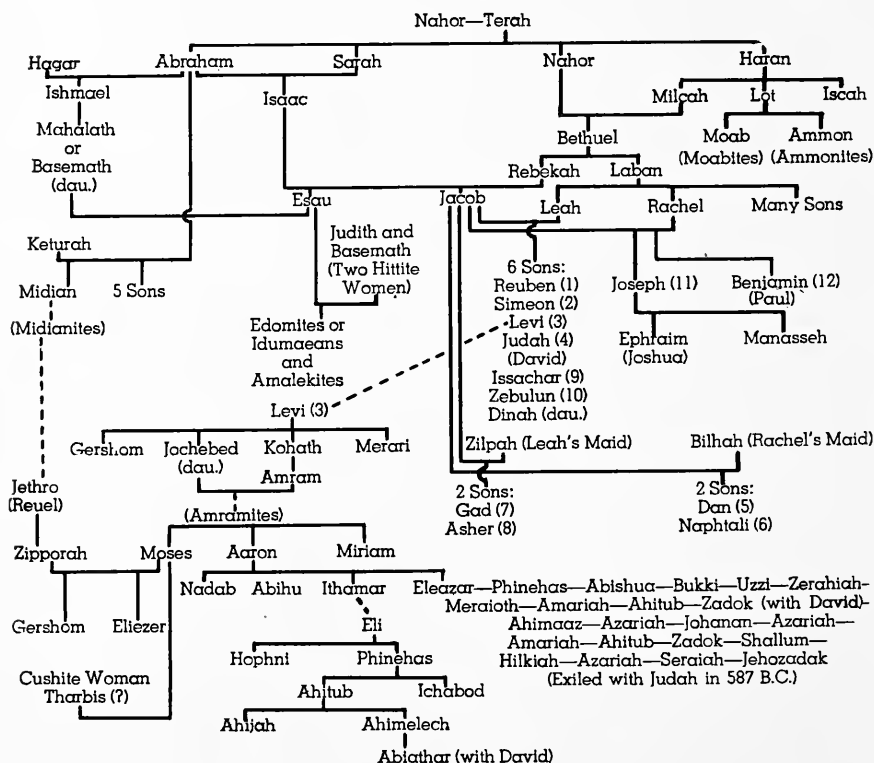
(See Maps on Pages 4 and 66).

Abraham's Call.—The first indication of God's redemptive process is found in His words to Abraham: "Go from your country and your kindred and your father's house to the land that I will show you" (Gen. 12:1). There is confusion in the minds of scholars as to the sequence in which some of the events, incident to this divine command, occurred. Some of the particular passages whose interpretations have caused difficulty are: Gen. 11:26,32; 12:4; 15:7; Neh. 9:7; Acts 7:2-4. The first three of these passages might lead one to infer that when Abraham was born, his father, Terah, was 70 years old and lived in Haran for 60 years after the remainder of the party departed for Canaan. The fourth and fifth quotations lead us to believe that God appeared unto Abraham when he was yet in Ur. Alone they might simply refer to God's protecting care; but Stephen, in his defense before the Sanhedrin, is unequivocal in his declaration. His statement, "The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran" (Acts 7:2), is the generally accepted view, and is not necessarily inconsistent with any of the other references.

Abraham's Early Life in Ur and Haran.—Abraham was born in "Ur of the Chaldeans," about 150 miles up the Euphrates River from the Persian Gulf. His father, Terah, worshiped idols (Josh. 24:2).

Abraham had two brothers, named Haran and Nahor. Haran had a son named Lot (Gen. 11:27). In Ur, Abraham married his half-sister Sarah (Sarai), who was 10 years younger than he.

GENEALOGICAL CHART OF THE PATRIARCH'S FAMILY.



This chart is far from complete. Lack of space makes it necessary to omit scores of Abraham's known descendants. Even five of that patriarch's sons are not listed by name. These were Zimran, Jokshan, Medan, Ishbak and Shuah, born to him and Keturah in addition to Midian (Gen. 25:1,2; 1 Chron. 1:32). The information contained in this chart was gathered from several texts of the Bible. As is usual with Hebrew genealogical lists, many of these sources omitted one or more generations.

The order in which Jacob's sons were born is indicated by the numerals in parentheses following the sons' names.

The names of David, Joshua and Paul are each placed in parenthesis below the name of the tribe to which he belonged.

The Moabites, Ammonites, Midianites and Amramites were minor tribes, and the name of each is placed in parentheses below the ancestor of that tribe.

The Eleazar line of descent from Aaron, to the time of the Babylonian Captivity, is taken from 1 Chron. 6:1-15; and is known to contain some omissions. For complete genealogical lists, the reader should consult a Bible dictionary.

After the death of his son Haran, Terah departed from Ur for Canaan, taking with him Abraham (Abram), Sarah and Lot. The general route of this journey was northwest from Ur up the Euphrates valley about 600 miles to Haran; then southwest about 400 miles to Canaan. If Abraham had not yet received his call, this move may have been prompted by political disturbances which were then taking place in his native country. The Sumerian Kingdom had been decaying for some time, and the country had already been overrun by the Elamites and the Amorites. Ur had fallen; and it was about this time that the Amorite dynasty of Babylon, which gave to the world the great law-giver Hammurabi, was established. It is also known that many colonists from the lower Mesopotamian valley were settling in Haran and other parts of Paddan-aram about the 20th century B.C.

Apparently Nahor, Terah's other living son, did not accompany the party but, if he did not, he followed later. Nahor married his niece Milcah, the sister of Lot. They had 8 sons and, besides, Nahor had 4 sons by Reumah. Some think the Aramean tribes are descended from these 12 sons of Nahor. One son of Nahor and Milcah was Bethuel who was the father of Laban and Rebekah. Rebekah became the wife of her father's cousin Isaac, Abraham's son (11:29; 22:21-24; 24:10-15; 27:43).

Abraham with Lot Migrates to Canaan.—How long Abraham, Sarah and Lot remained in Haran is not known, nor is it known why they tarried there at all. When Abraham was 75, which was likely after the death of Terah, the group of three, with their slaves acquired in Haran, moved on toward Canaan. Evidently the road by way of Damascus was followed, because later Abraham's steward, *Eliezer of Damascus*, is mentioned (15:2). The statements made in the Bible permit only a few months for their journey to Canaan, so Abraham must have traveled as rapidly as conditions permitted (12:4,5).

Abraham's First Ten Years in Canaan.—In Canaan, Abraham lived the life of a pastoral nomad. We know that he pitched his tent for a while at Shechem, because there he received a theophany, or visible appearance of God (12:6,7). Because Abraham's faith had led him to obey the divine command, he received a promise that the land would be possessed by his descendants. There also Abraham built an altar in token of his faith and dedication to God. The next stop mentioned is between Ai and Bethel, little more than 10 miles north of Jerusalem. There also an altar was built (12:8).

The group was continuing toward the Negeb (grazing area to the south of Hebron), for the account reads: "And Abram journeyed

on, still going toward the Negeb" (12:9). This was the drier grazing land. When the winter rains failed, the grass failed to grow because of the lack of moisture and a famine ensued. This situation developed not more than ten years after Abraham arrived in Canaan, and he was forced to go to Egypt for feed for his herds.

Abraham's Sojourn in Egypt.—Now, the patriarch's faith failed him and he appears in a most unfavorable light. Knowing that rulers were wont to murder husbands in order to possess their desirable wives, Abraham passed Sarah off as his sister. This was not wholly false, for she was his half-sister as well as his wife. Although well past 70 at the time, Sarah must still have been very beautiful, because she was selected by the pharaoh himself for his harem. At the same time he heaped great riches upon Abraham (12:10-16).

Jehovah plagued Pharaoh, because he had taken into his harem another man's wife; whereupon, Pharaoh reprimanded Abraham, restored Sarah to her husband and ordered them out of the country. The patriarch was permitted to retain all he had been given in Egypt; so, while Abraham had gone into Egypt in great distress, he returned a wealthy prince. His inexcusable conduct in sacrificing his wife's honor to insure his own safety is all the more apparent when contrasted with the generosity of the pagan pharaoh. This

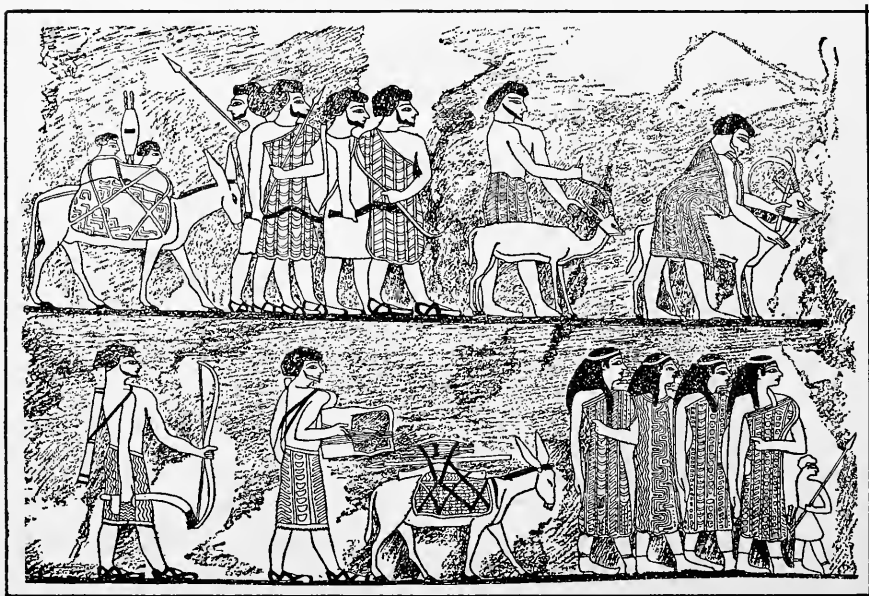


Fig. 12. Semites Entering Egypt about the Time of Abraham. This picture was found on the wall of a tomb at Beni-hasan about 150 miles south of Memphis.

candid account of the shortcomings of one of the greatest of God's servants emphasizes the truthfulness of the Bible, and only increases our esteem for it (12:17-20; 13:2).

Lot had been with Abraham and Sarah in Egypt; and he too had much wealth in "flocks and herds and tents"—probably due, in great part like his uncle Abraham's wealth, to the magnanimity of the Egyptian pharaoh (13:5).

The Return to Canaan.—When the trio returned with all their possessions to Canaan, they first went to the South, or Negeb, country from whence they had journeyed to Egypt. Later events indicate that Sarah had acquired a handmaid, named Hagar, in Egypt. From the South country, the group moved to the old camp site near Bethel, where Abraham had built an altar (13:1,3,4).

Separation of Abraham and Lot.—Abraham and Lot had become so wealthy that there were insufficient water and pasturage in one locality for all their herds. To make matters worse, their herdsmen were continually quarreling over wells and grazing lands. So the two decided to separate. From their encampment, they could see to the westward the rugged hills of Judaea; and to the eastward the plain of the lower fertile valley of the Jordan around the city of Sodom. By giving Lot his choice of the two areas, Abraham displayed charity toward his nephew and his trust in Jehovah.

It was exactly the kind of a prospect that would tempt a young man whose chief interest was worldly prosperity. Lot was anxious to quit the nomadic life, and his decision was not influenced by the unsavory reputation of his prospective neighbors who dwelt in Sodom. So Lot left his uncle on the barren hills near Bethel, and journeyed eastward to the fertile valley of the Jordan where he dwelt in the cities, even Sodom. In reading 13:10, one wonders whether there was a Dead Sea at that time. It is certain that the cataclysm, which destroyed Sodom and Gomorrah and converted the beautiful southern end of the Jordan valley into a barren desert, had not yet occurred (13:6-13).

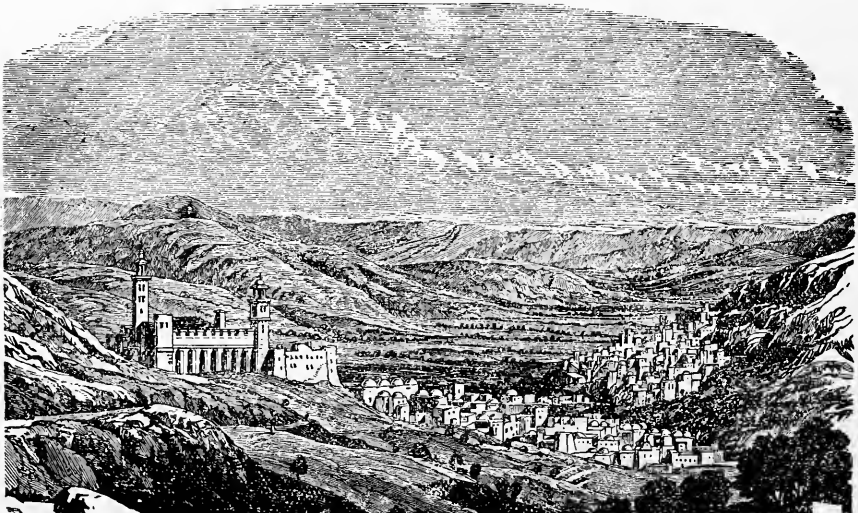
Abraham's Reward.—Abraham was rewarded in a third blessing and promise from God. God bade the patriarch look all around him, for all the land he could see was to be possessed by his seed. In his posthumous glory, Abraham's seed was to be as difficult to count as the dust of the earth. Abraham moved his tent to the terebinths, or oaks, of Mamre, near Hebron "and there he built an altar to the Lord" (13:18). Hebron, which later played an important part in the history of Israel, then became Abraham's usual abode; and he entered

into a confederacy with the Amorites residing in that community (13:14-18; 14:13).

Abraham Defeats the Mesopotamian Kings.—Soon after Abraham and Lot separated, a war broke out and the town of Sodom was involved. The kings of five vassal cities in the Jordan valley, including Sodom, revolted against the king of Babylonia, who with three allied kings raided the valley. In a battle, the five Jordan valley kings were defeated, partly, it seems, because many of their men mired in the asphalt slime pits of that area. The conquerors carried off the property of the cities and many of the people, including Lot and his family.

When this information reached Abraham, he and his allies pursued the four kings, overtaking them north of Canaan near Damascus. In a surprise night attack, Abraham defeated the confederacy, slew the kings and recovered the property and prisoners. Abraham returned home by way of Salem (Jerusalem), where he gave one-tenth of the property to Melchizedek, a priest of "God Most High" and king of Salem. In return Abraham was blessed by the priest-king. All the remaining property, as well as the prisoners, was restored to the cities. Abraham refused any reward for himself but permitted his allies to accept a part of the property.

None of the nine kings mentioned can be identified with any character of profane history. Tradition has identified Amraphel with the great Hammurabi, but recent discoveries make it seem highly improbable that they were the same.



Hebron.—Probably the second oldest continuously inhabited city in the world.

This narrative was long the subject of much debate. Many of its details were doubted and some even considered the whole account as legendary. One of the principal points about which the discussion centered was the route taken by the four kings. It was maintained that the course outlined led through dry land where there was insufficient water for an army. But recent discoveries have located *tells* along the very line of march given, indicating that, at that time, water was much more abundant there than is now the case (Gen. 14).

Jehovah's Covenant with Abraham.—Abraham was now worried about two things: The enemies he had made through his rescue of Lot and the fact that no child had been given to the patriarch and his wife Sarah. In case Abraham died childless, his heir would be the servant Eliezer of Damascus. God then appeared to Abraham in a vision and promised to be his shield. He was also promised that his seed would be as numerous as the stars of the heavens, and would inherit all of Canaan. At Abraham's request, God entered into a covenant confirming these promises. At the same time, Abraham was given a glimpse of his descendants in Egypt (15:1-21).

Hagar and Ishmael.—When Sarah became 75 years old, her faith in God's promise of a son weakened and she suggested to Abraham that he take Hagar, her maid, as a secondary wife. This was a common enough arrangement at that time and he followed the suggestion. As a result, Hagar bore him a son, Ishmael, from whom the Arabs claim descent. Many of these tribes practice Mohammedanism, one of the three great monotheistic religions of Abraham's seed. Abraham was 86 when Ishmael was born (Gen. 16).

Jehovah Repeats His Promise of a Son.—When Abraham was 99 and Sarah 89, God appeared again to Abraham and promised him and Sarah a son. At this time the covenant sign with Abraham was appointed; and God revealed His name as *God Almighty*, as well as changing Abram's name to Abraham and Sarai's to Sarah.

The promise of a son was later repeated by Jehovah and two angels who appeared at Abraham's tent in human form. The angels proceeded on their way to destroy the wicked cities of Sodom and Gomorrah, while Jehovah remained to advise Abraham of the fate that awaited the two cities. Abraham made a fervent and bold plea for the safety of the cities, and won a promise of mercy contingent upon the finding of ten righteous people in the cities, but they were not to be found; and only Lot and his family escaped (Gen. 17 and 18).

The Destruction of Sodom and Gomorrah.—The Biblical narrative (chapter 19) concerning the destruction of Sodom and Gomorrah is considered highly probable by scientists. This view is based upon

evidence found wholly outside of the Bible. The Jordan valley is itself the result of a great fault line where earthquakes are of frequent occurrence. Sulphur and bitumen are to be found all about the Dead Sea. In fact, it was known as Lake Asphaltitis in Jesus' time, and was so called by Josephus in his writings. The materials necessary for a conflagration were already available. An earthquake or eruption may have started the fire which destroyed the cities—a fire that could be seen by Abraham as far away as Hebron.

Scientists have determined that, about the time of Abraham, a great cataclysm occurred in the area. The event was still being discussed 2,000 years later, as Josephus relates. Then, it was possible to walk across the Dead Sea where the "tongue," a peninsula in the southeastern part, juts out into the water. It is well established that the water in the sea is constantly rising; even during the observations of the past century, this rise has been considerable. At the southern end of the sea, submerged forests are to be found; and it is almost certain that the Vale of Siddim, in which were located Sodom and Gomorrah and where Chedorlaomer gained his victory, is now beneath the south end of the Dead Sea. There is nothing unreasonable or irreverent in assuming that God may have used natural phenomena in performing a miracle or in presenting a great moral lesson.

The paucity of geological information available is too great for scientists to determine definitely whether the Dead Sea existed prior to the conflagration. But it is certain that, if it did, it was much smaller and shallower than at present.

The story of Lot and his family is too well known to need recounting in detail. Only Lot, his wife and two daughters escaped the catastrophe. Lot's wife looked back, contrary to divine instructions, and was changed to a pillar of salt. The people were still impressed by this event in the days of Jesus, who used it as an example of the fate that awaits those seeking worldly things (Luke 17:32). The Moabites and Ammonites are descended from Lot (19:37,38).

Abraham at Gerar.—Abraham next moved to Gerar, about 60 miles southwest of Jerusalem. There he repeated precisely the same trick he had used in Egypt, that of passing Sarah off as his sister. This time the victim was King Abimelech. Sarah must have been an extremely beautiful and well preserved woman, for she was then 89 years old. The king was informed in a dream of Sarah's true relation to Abraham and returned her to her husband, making restitution also with many presents, including a thousand pieces of silver. There seems to be a note of sarcasm in the king's remark to Sarah, "Behold, I have given your brother a thousand pieces of silver; it is your vindi-

cation in the eyes of all who are with you; and before everyone you are righted" (20:16). Abraham was also generously invited by Abimelech to dwell in his land (Gen. 20).

Birth of Isaac.—When Abraham was 100 years old and Sarah was 90, the son which had been promised on many occasions was born. The name given the baby was *Isaac*, which means "laughs" or "he laughs." Just why this name was given the child is not certain. It may have meant that God laughed or smiled favorably upon the elderly couple. Or it may have meant that Sarah laughed when she was promised a child, contrary to nature, in her old age—or the connection may have been for some reason entirely different from either of these (21:1-7).

Expulsion of Hagar and Ishmael.—When the child was two or three years old, "Abraham made a great feast on the day that Isaac was weaned" (21:8). Sarah saw Ishmael mocking Isaac and demanded that Hagar and her son be sent away. Abraham agreed only when God directed that Sarah's wish be fulfilled. Paul, in his letter to the Galatians, draws a comparison between this event and the persecution of the Christians by Jews (21:8-21; Gal. 4:28-31).

Abraham's Covenant with Abimelech.—Abraham had become very wealthy and powerful—even King Abimelech sought a covenant with the patriarch concerning future rights. Abraham readily agreed to the proposals; and took occasion to secure his rights to a well at Beer-sheba, which meant *well of the oath* or *well of the seven*. This location is about 25 miles southeast of Gerár, and is at the southernmost limit of Canaan (21:22-34).

The Test of Abraham's Faith.—When Isaac was about 25 years old, God tested Abraham's faith by asking that his son be offered as a sacrifice. Such an offering was not unusual in that day, and was even practiced as late as the era of the Divided Kingdom. Tradition has long associated this event with a rock under the dome of the Mosque of Omar in Jerusalem, but many difficulties arise in connection with such a theory. For one, the dome of the rock cannot be referred to as a conspicuous eminence; neither could the event be spoken of as taking place in a desolate spot as implied by the narrative, for Jerusalem was a city at that time. The happy ending to this well-known story demonstrates God's dislike of human sacrifice; and that He desires among those who would worship Him lives of love and obedience—and even the faith of Abraham (22:1-19; 2 K. 23:10; Micah 6:7; Heb. 11:17-19).

Death of Sarah.—Sarah died at the age of 127 years. Apparently Abraham had no satisfactory place in which to bury his wife, so he purchased a field containing a cave from *Ephron the Hittite* for the equivalent of about \$100.00. Ephron's talk of *giving* the cave to Abraham was just so much palaver incident to the sale, and was quite in keeping with the custom of the time and place. A mosque has been built over the cave, which is guarded by the Mohammedans, who, through Ishmael, also claim descent from Abraham. In this cave, in addition to Sarah, were placed Abraham, Isaac and Rebekah, and Jacob and Leah. According to Josephus, all are resting in beautifully carved marble sarcophagi. Only four Christians are reported to have been in the chamber containing the tombs within modern times. Three of these were the then Prince of Wales, later Edward VII, and two of his sons, one of whom became King George V. Their statements, reportedly, confirm those of Josephus (chapter 23).

Marriage of Isaac.—After the death of his mother, Isaac became so melancholic that his father determined to secure a wife to solace the 40-year-old son in his grief. The extent to which Abraham went to procure a daughter-in-law not given to idolatry and of the pure blood of the patriarch's race is told in chapter 24. Included in that chapter is also a charming account of Eastern marriage customs. Rebekah, the bride, was the granddaughter of Abraham's brother Nahor, and the daughter of Isaac's cousin Bethuel. It is noteworthy that Rebekah's brother Laban was greatly impressed by the presents that were bestowed upon his sister. This trait in Laban's character later appears in a much more pronounced form. At that time Isaac dwelt by the well of Beer-lahai-roi, about 50 miles southwest of Beersheba and in the extreme south of Palestine (16:14; 24).

Abraham's Later Years.—After the death of Sarah, Abraham married Keturah, who bore him six sons. From these six sons came desert tribes, only one of which, a strong nation called the Midianites, can be identified. Five hundred years later, Moses married Zipporah, the daughter of Jethro (also called Reuel), a Midianite. Abraham gave all his sons, except Isaac, presents; and sent them away eastward. Ishmael, the son of Hagar the Egyptian, married an Egyptian maiden, and became the father of 12 princes (some may have been his grandsons). From them came the Ishmaelites. Ishmael also had a daughter named Mahalath (called also Basemath) who married Esau, Jacob's twin brother and a son of Isaac. Abraham died at the age of 175 years, and was buried in the cave at Machpelah by his sons Isaac and Ishmael (25:1-18).

CHAPTER 17.

JACOB.

(See Maps on Pages 4 and 66).

Esau and Jacob.—Fifteen years before Abraham's death, his grandsons Esau and Jacob were born to Isaac and Rebekah. Esau, the first born, was red and hairy; and grew up to be a rough, wild hunter—and became the father's favorite. Jacob, the younger, became a quiet denizen of the tent—and the mother's darling. The individual characteristics of the two were only aggravated by the partialities of the parents.

Much has been made of the occasion on which "Esau despised his birthright" (25:34). Esau came in from hunting—hungry and tired. It so happened that Jacob was cooking lentils at the time, but refused to feed his brother until the latter had surrendered his birthright. The New Testament writer of the Letter to the Hebrews calls Esau an immoral and irreligious person, "who sold his birthright for a single meal" (Heb. 12:16), and marks him as a pattern of those who sacrifice eternity for one moment of sensual enjoyment (Gen. 25:19-34).

Isaac at Gerar.—Because of a famine in the semi-desert Negeb, Isaac moved to Gerar where the rainfall was more plentiful and there was ample forage for his flocks. There Jehovah appeared to him, and advised him not to go to Egypt. There, Isaac, also like his father Abraham, attempted to pass his wife off as his sister, because of his fear of personal danger, but was unsuccessful. Isaac was so prosperous that he was asked to move away by King Abimelech. First, Isaac went to the valley of Gerar. Thence, he returned to Beer-sheba. The Philistines now recognized the fact that the patriarch was blessed of Jehovah; and they made a non-aggression pact with him.

Isaac seems to have been a typical second generation conservator of a prosperous father's fortune. Aside from the incidents related in the 26th chapter of Genesis, we have little information concerning him. His character seems to be summed up in the statement: "And Isaac dug again the wells of water which had been dug in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he gave them the names which his father had given them" (26:18). He was prosperous, inoffensive to the point of moving rather than defending his water rights and, like his father, a righteous and faithful follower of the true God. When Isaac was

100 years old, his son Esau, then 40, married two Hittite women. This act proved the son unworthy of the *birthright of Abraham*, and also brought grief to Isaac and Rebekah (26:1-35).

Jacob Obtains Isaac's Blessing.—Jacob and his mother contrived by stratagem to represent Jacob as Esau, so that the former received the father's blessing; and thus was in the ancestral line of the *Chosen People*. In appraising the moral aspects of this dramatic event, it must be borne in mind that the patriarchs, as has been said, were "men compassed with infirmity, favored by the grace of God, but not all endowed with sinless perfection." If they had not been as they were, their lives would hold no moral lessons for the world today (27:1-40).

All four members of the family contributed to the unwholesomeness of this story; and all suffered as a result. Isaac suffers because he desired to bestow his blessings upon Esau in spite of that son's impiety. Rebekah is deprived of ever seeing her favorite son Jacob again after his journey to Haran. Esau is made subservient to Jacob. Jacob is forced to leave home; and, as part retribution, was compelled to serve his uncle Laban, who was himself quite adept at trickery.

Jacob's Journey to Haran.—Rebekah heard that Esau had threatened to kill Jacob as soon as Isaac died, so, on the pretext of securing a wife for Jacob, she prevailed upon Isaac to send the younger son to her brother Laban in Haran (Paddan-aram). Jacob was about 77 years of age at that time. It was on this trip that Jacob had the vision of the ladder reaching to heaven with angels ascending and descending. The next morning when he awoke Jacob realized for the first time that Jehovah was not the God of Canaan only, for he said, "Surely the Lord is in this place; and I did not know it" (28:16). Jacob then set up a stone to mark the spot, which he consecrated by pouring oil upon the stone (27:41—28:22).

Jacob in Haran.—Jacob was buoyed up by God's promise at Bethel and hastened on toward Paddan-aram. Upon his arrival, there is a repetition of the pastoral scene at the well which occurred nearly a century earlier when Eliezer had arrived seeking a wife for Jacob's father, Isaac. Now it is Rachel, the daughter of his uncle Laban, who comes with her sheep to the well and takes Jacob to her father's home. Jacob was welcomed and immediately hired as a shepherd. For seven years' service, he was to receive Rachel as a wife, "and they seemed to him but a few days because of the love he had for her" (29:20) (29:1-20).

When Jacob claimed his bride, his crafty uncle Laban palmed off Leah instead of Rachel as promised. The trick was made possible because of an Eastern wedding custom requiring brides to be heavily veiled. Laban, in explanation, called attention to the impropriety of giving a younger daughter in marriage before the elder. But he also gave Rachel to Jacob on the condition that he would work another seven years. In these seven years, Jacob had 11 sons and one daughter whose name is known born to him, as follows: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Dinah (the daughter). Jacob had also taken as secondary wives Zilpah and Bilhah, the handmaids of Leah and Rachel respectively, and each of these bore two sons who are included in the 11 just listed. The jealousies and evils that arise among half-brothers and half-sisters of a polygamous marriage are strikingly evident among Jacob's children.

After the birth of Joseph, Rachel's only son in the above list, Jacob wished to become his own master and return to his father in Canaan. But Laban's flocks had increased so greatly under Jacob's care that the uncle wished to retain the services of his son-in-law, and was willing to pay high wages to do so. Jacob proposed that he take those sheep and goats that were not pure in color in return for caring for all the flocks. This proposal was readily accepted by Laban. But it seems that Jacob's knowledge of animal husbandry was not confined merely to feeding animals. He was also a skilled breeder. This art he used to produce abnormal colors, so that his flocks increased much faster than his father-in-law's, even though the latter changed the rules of the game ten times (29:1—30:43; 31:7).

Jacob Returns to Canaan.—Jacob overheard his cousin-brothers-in-law muttering about losing their wealth. At the same time, Jacob realized from Laban's actions that his in-laws were all envious of his prosperity; and he became alarmed. Then God instructed Jacob to return to Canaan. Even with this divine directive, he displayed great tact by consulting his wives, who heartily approved the plan. Jacob was probably pasturing his flocks close to the Euphrates River, which he crossed with all his possessions, which were now considerable, without notifying Laban. He then struck out across the desert past Palmyra, over the Plain of Damascus and past the mountains of Gilead toward Canaan.

At that time, Laban was away shearing sheep; but when notified of Jacob's action, he quickly returned and pursued the caravan, which he overtook in seven days. God had told him to speak not "good or bad," which he did not interpret too literally, for he made three

accusations against Jacob: leaving secretly, stealing his daughters and stealing his gods. Rachel had taken the *teraphim*, which were considerably more to these people than good luck pieces. When Laban searched for the gods, Rachel sat upon them, feigning illness. From the parting of Jacob and Laban we received the beautiful Mizpah benediction: "The Lord watch between you and me, when we are absent one from the other" (31:49).

Although it had been 20 years since he had fled from his brother's anger, Jacob was still worried about Esau's attitude. In case of an attack by Esau, Jacob devised a plan to save at least half of his property by dividing it into two parts—at the same time he sent large gifts ahead to his brother. When the Jabbok was reached, Jacob spent the night alone on the northern bank. It was that night that he wrestled with an angel, who blessed him, saying, "Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed" (32:28).

During the 20-year period Esau also had increased in stature and in substance. He had apparently forgotten all his malice, and showed great affection for his brother when they met. Jacob then proceeded across the Jordan to Shechem where he bought a parcel of ground and later erected an altar (Gen. ch. 31-33).

The Sack of Shechem.—This is one of those repulsive stories that the Bible chronicles along with the pleasing narratives. No attempt is made in the Scriptures to whitewash any irregularities, even on the part of God's most faithful servants. This candor, so general with all the writers of the Bible, only increases respect for it and confirms its authenticity. This piece of ruthless cruelty on the part of Simeon and Levi, after a difficulty had been amicably settled, cost them the birthright. They were second and third sons in line after Reuben, who later disqualified himself (35:22). After the deed was committed, Jacob's other sons were not above pillaging the city and making captives of the wives of its citizens. Even Jacob, while roundly denouncing the malefactors, was more concerned with his personal safety than with the odiousness of the crime (Gen. 34).

Jacob Journeys to Bethel.—God now commanded Jacob to proceed to Bethel and fulfill the vow he made there as he was fleeing from Esau (28:20-22). It is noteworthy that Jacob seems to have anticipated the first commandment (Ex. 20:3) when he removed all the strange gods from among his people—an act which Joshua repeated centuries later (Josh. 24:23-26). When Jacob reached Bethel, God again appeared unto the patriarch just as when he was fleeing. On this

occasion, God reminded Jacob of his new name of Israel, that Jehovah is God Almighty; and confirmed the Abrahamic Covenant (35:1-15).

Birth of Benjamin; Death of Rachel.—Jacob next proceeded to Hebron where his father Isaac still lived. As the clan approached Bethlehem, Jacob's 12th and last son, Benjamin, was born to his favorite wife, Rachel, who died and was buried beside the way. Jacob then rejoined his father, after a long absence, at Mamre, which was not only Isaac's home but was also where Abraham had dwelt nearly 200 years previously. There is no reason to believe that the whole journey from Haran to Hebron, even with its many interruptions, required as much as a year.

Jacob, apparently, remained at Hebron for 33 years, or until he migrated to Egypt. Ten years before the migration, Isaac died; and was buried in the cave at Machpelah by his sons Esau and Jacob. Then, just as Abraham and Lot had separated, Esau "went into a land away from his brother Jacob. For their possessions were too great for them to dwell together" (36:6,7) (35:16—36:43).

CHAPTER 18.

JOSEPH.

(See Maps on Pages 66 and 126).

Joseph Sold into Egypt.—Joseph, the 11th son of Jacob, is one of the purest of characters found in the Scriptures; but in his story are seen the evils of parental partiality. The father had put on the older son of his beloved Rachel a coat of many colors. Such a coat was generally worn only by the well-to-do, and this act probably indicated the father's intention to give Joseph the birthright. Joseph was not blind to this preference and felt so exalted that he became an informer upon his half-brothers. Joseph also related two dreams which incurred the bitter enmity of the already envious brothers: "My sheaf arose, and stood upright; and behold, your sheaves gathered round it, and bowed down to my sheaf" . . . Then he dreamed another dream, and told it to his brothers . . . "the sun, the moon, and eleven stars were bowing down to me" (37:5-9). Jacob must have recognized the prophetic nature of these dreams, yet even he censured Joseph for his impudence in telling them.

Soon after Joseph's dreams, his brothers were sent to Shechem to feed their father's flocks. After some days, Jacob sent Joseph to

report concerning the welfare of the other sons and the flocks. The brothers had moved north about 15 miles to Dothan, and there Joseph found them. When they saw him approaching, their hatred culminated in a conspiracy to kill him. Reuben prevailed upon the others to forego their bloody design, and to cast Joseph into a pit or cistern instead. It was Reuben's plan to later restore Joseph to their father; but, in Reuben's absence, a caravan of Arab merchants, "bearing gum, balm, and myrrh" of the Syrian desert, came along the highway which leads from Gilead through Dothan to Egypt. At Judah's suggestion, Joseph was sold to the Midianite merchants for 20 pieces of silver. Judah's great interest in getting rid of Joseph may be explained by the fact that he was the fourth son; and the three oldest had already disqualified themselves for the birthright (29:31-35; 34:25,26; 35:22; 49:3-7). This conflict between Judah and Joseph is found perpetuated hundreds of years later in the strife between the tribes of Judah and Ephraim (Joseph's son); and, eventually, it contributed to the destruction of the Hebrew nation.

The brothers then dipped Joseph's coat of many colors in a goat's blood and went to Jacob with a tale that led him to believe that his son had been killed by a wild beast. The father mourned for many days for his son whom the Midianites carried to Egypt and sold to Potiphar, the captain of Pharaoh's guard (37:1—39:1).

Joseph the Egyptian Slave.—Potiphar soon realized that his new slave was a most unusual person. Not only was Joseph handsome, impressive and capable, but it was evident, even to his heathen master, that the servant was blessed by Jehovah. Potiphar made Joseph his house-steward, in which capacity he had charge of all Potiphar's effects except his own food. Soon Potiphar's wife brought false charges against Joseph and he was thrown into prison. Apparently his master was not fully convinced of his guilt else Joseph's sentence would have been death. Even when falsely imprisoned, Joseph impressed all with whom he came in contact most favorably; and, though a prisoner, he was given a responsible position in which all the other prisoners were committed to his hand. Two of the prisoners under Joseph's charge were Pharaoh's butler and his baker, whose confidence Joseph soon won; and whose dreams God enabled him to interpret. Both prophecies were fulfilled just as Joseph had foretold (39:2—40:23).

Joseph made Prime Minister of Egypt.—Two years after the prison prophecies, Pharaoh had two prophetic dreams which none of the magicians or wise men of Egypt could interpret. Then the chief butler,

who had been restored to duty, remembered the young Hebrew prisoner; and related his prison experience. Joseph was immediately sent for, and not only interpreted both dreams as meaning that there would be seven years of great plenty followed by seven years of famine; but suggested that a wise overseer be appointed to collect one-fifth of the grain crop and store it against the seven years of famine. Pharaoh was convinced that the spirit of God was in Joseph, whom he recognized as the wisest man in the land and the best qualified to supervise the preparations for the years of distress. The king was so well pleased that he made Joseph the second man in the country; "and he gave him in marriage Asenath, the daughter of Potiphera priest of On" (41:45). Joseph prepared for the famine with such great wisdom and energy that when the lean years came, not only was Egypt abundantly supplied, but there was sufficient food to supply the needs of neighboring countries as well (Genesis 41).

Joseph and His Brothers.—The famine was not restricted to Egypt but was equally severe in Palestine, which was then a part of the Egyptian Empire. When Jacob's corn was exhausted, he sent his ten oldest sons to Egypt to purchase grain, because caravans had brought back reports of plenty in that land. Benjamin, the youngest son, was left at home. When the sons of Jacob reached Egypt, Joseph recognized them immediately. But the lad of 17, whom they had sold into slavery, was now a man of 38 or 39 who had changed so much that they did not know him.

Joseph's first dream was fulfilled when his brothers bowed down to him as the powerful minister of their mighty king. Joseph affected great harshness toward them and terrified them by accusing them of being spies. At last Joseph had an opportunity to wreak vengeance on his brothers; but his acts were motivated by his love of Benjamin, and his desire to gain over the ten brothers the necessary power to help them. They were permitted to return home only by leaving Simeon as a hostage to guarantee that Benjamin would be brought to Egypt. Simeon, the second son, was probably chosen by Joseph because he remembered how his murder had been prevented by his oldest brother Reuben (37:22; 42:1-35).

The Second Trip to Egypt.—Jacob was most reluctant to permit Benjamin to go to Egypt, and consented only after much persuasion on the part of Reuben and Judah. Reuben offered to leave his own two sons as hostages, and Judah stated that he would be personally responsible for Benjamin's return. They also related how "the man [Joseph] solemnly warned" them, "saying, 'You shall not see my face, unless your brother is with you'" (Gen. 43:3).

When the ten again arrived in Egypt, they were received most cordially and banqueted by Joseph in his own home. The brothers were sold more corn; and the 11, including Simeon, began their homeward journey. But Joseph had resorted to a maneuver to test his brothers' affection for Benjamin. The money paid for the grain was placed in the mouths of the sacks; and, in Benjamin's sack, there was placed also Joseph's silver drinking cup. His steward then followed the caravan and made an accusation of theft against the group. The brothers were all dumfounded when the cup was discovered in the sack of the youngest, for all had declared their consent that if such a thief were found among them, he should suffer death and the others should become slaves.

The eleven brothers returned to the city; and, coming to the house of the viceroy, "they fell before him to the ground" (44:14). Judah then made a most eloquent plea in behalf of their aged father and youngest brother. Instead of Benjamin being retained as a slave, Judah begged that he, himself, be kept as a bondsman. Judah's noble speech convinced Joseph that his older brothers had undergone a great change of heart since they sold him into slavery; and that they had a deep love for their aged father and youngest brother. Apparently Benjamin was not even condemned when the cup was found in his sack.

Joseph was overcome with emotion and revealed himself to his brothers. He then told them of his intention to bring all Israel, which meant Jacob and his sons and their families, to Egypt where he could care for them during the remaining five years of the famine. Pharaoh heartily approved the plan, for he realized that all Egypt had been saved by Jehovah working through Joseph; and the king promised that Israel should have the best of the land. When Jacob heard the great news and saw the presents that his long lost son had sent, he decided to move to Egypt. Joseph himself was not unmindful of a divine plan of which he was, for the moment, the chief instrument. Ever since his arrival in Egypt, he had impressed all with whom he came in contact as being one favored by God. Now he implored his brothers not to grieve or reproach themselves for what they had done to him, because it had enabled him to play an important part in effecting God's purpose (42:35—45:28).

Israel's Migration to Egypt.—Joseph exhibited his usual vigor and ability when he addressed himself to the task of bringing Israel to Egypt. He made all possible provisions, so that the journey could be made in comfort. When Jacob was convinced of the truthfulness of

all the good news his sons brought on their return from the second journey, he resolved to move to Egypt. "And Israel said, 'it is enough; Joseph my son is still alive; I will go and see him before I die' "(45:28). In Egypt, Israel was joyously received, both by Joseph and the pharaoh. Joseph settled his people in the land of Goshen, because it was rich pasture land; and because it was on the frontier toward Canaan where his people would not come in contact with the Egyptians, "for every shepherd is an abomination to the Egyptians" (46:34). The capital, where Joseph lived, was not far away at Zoan, later called Tanis (Ps. 78:12). Undoubtedly, the Hyksos kings were ruling Egypt at that time. A Semitic pharaoh would be much more likely to welcome the Israelites, who were of his own race, than would an Egyptian pharaoh.

There was no divine displeasure because Israel left Canaan, the Promised Land, to go to Egypt. At Beer-sheba, en route to Egypt, Jacob offered sacrifices to God. In return Jehovah repeated the Abrahamic promises. A list, totaling 70, of those accompanying Israel is given in the text (46:1—47:12).

Joseph's Changes in Land Tenure.—At first, Joseph sold grain for money. When Pharaoh had all the money in Egypt, grain was traded for livestock. Then when Pharaoh owned all the livestock, grain was traded for the land. Thus the people became *tenants of the crown*. When the famine was ended, Joseph stipulated that one-fifth of all crops should be paid to Pharaoh and four-fifths retained by the tenant. The people were very happy with Joseph's plan, because it was less burdensome to them than to suffer the whims of small feudal rulers. The priests, however, still retained their land which, at one time, amounted to one-third of all Egypt (47:3-26).

Jacob's Blessings.—When he was advised of his father's serious illness, Joseph took his two sons, Manasseh and Ephraim, and went to see Jacob. The aged patriarch adopted the two as his own and made them equal with his other sons. Hence they became heads of tribes, so that, in effect, Joseph was treated as the first-born and received a double portion of the inheritance. Contrary to Joseph's wishes, Ephraim, his younger son, received the greater portion.

Jacob then called his 12 sons together; and, after prophesying the future of the tribes which they would found, blessed each "with the blessing suitable to him" (49:28). Genesis 49, which narrates the prophecies and the blessings, is in the form of a poem; and probably has had some explanations and later developments added. Judah is made dominant and royal. The phrase "until he comes to whom

it belongs" in verse 10 has been held by both Jews and Christians to prophesy the coming of the Messiah (47:27—49:32).

Jacob's Death.—When Jacob knew that his end was near, he charged his sons to bury him in the cave in the field of Machpelah. He died at the age of 147 years. In accordance with his wishes, his body was embalmed; and, after 70 days of mourning, taken to Canaan for burial. "It was a very great company" (50:9) of Egyptian officials and Israelites that accompanied the family to Jacob's homeland for the burial (49:33—50:14).

Part VI.

PERIOD 3. THE SOJOURN IN EGYPT.

CHAPTER 19.

CHRONOLOGY AND TIME OF THE OPPRESSION.

(See Maps on Pages 24 and 126).

Chronology.—The important events of this period are listed in the table below. All dates are B.C. and are based on the assumption that Abraham was born in 2000 B.C., and that Israel remained in Egypt for 430 years.

1732	Joseph sold into Egypt (Gen. 37).
1732-1719	Joseph's early years in Egypt (Gen. 39,40).
c.1730	Hyksos Kings begin to rule Egypt.
1719	Joseph becomes Prime Minister (Gen. 41).
1710	Israel's Migration to Egypt (Gen. 45:25—47:12).
1693	Death of Jacob (Gen. 49:33—50:13).
1639	Death of Joseph (Gen. 50:25).
1639-1360	Unrecorded Period of Israel's History.
c.1555	Expulsion of the Hyksos Kings.
c.1546	Death of Ahmose.
c.1546-1353	Egypt ruled by Dynasty XVIII.
c.1359	Pharaoh's Edict to kill all male Hebrew Babies (Ex. 1:15-22).
1360	Birth of Moses (Ex. 2:1-10).
c.1353-1200	Egypt ruled by Dynasty XIX.
1320	Moses kills an Egyptian (Ex. 2:11,12; Acts 7:32). Moses flees from Egypt (Ex. 2:13-15).
1320-1280	Moses' 40 years in the land of Midian (Ex.2:16-25; Acts 7:30).
1318-1299	Seti I, Pharaoh of Egypt.
1299-1232	Rameses II, Pharaoh of Egypt.
1280	Moses' Commission and Preparation (Ex. 3:1—7:13). The 10 Plagues (Ex. 7:14—12:30). The Departure (Ex. 12:37).

General Statement.—The life of Joseph furnishes one of the greatest dramas in human history; and Moses, the great Hebrew leader and law-giver, was the most important man between Abraham and Christ. Nearly all that is known about Israel's sojourn in Egypt is contained in the biographies of these two faithful servants of God. Between their lives lies a period of unknown length—not exceeding 279 years—about which practically no information exists. The sojourn in Egypt began with Israel's migration to that country under Jacob. The descendants of Jacob who went to Egypt are given as 70 in number. This list includes Jacob, Joseph and Joseph's two sons. Of the 70, 68 were males. If the wives and servants who accompanied the group were included, the total number might well be in the hundreds—or even thousands. Based upon the assumptions stated above and the data contained in the Book of Genesis, the descent into Egypt took place about 1710 B.C.

Before Joseph died, he exacted an oath from the Israelites that his bones would be carried to the Promised Land. He had faith in the promises made to Abraham, Isaac and Jacob; and expected that the expedition would be led by Jehovah in person. Following Joseph's wishes, the Israelites had his body embalmed, and later buried at Shechem (Gen. 50:24-26; Josh. 24:32).

Length of the Sojourn.—After Joseph's death, there came a dark period in Israel's history. At least a part of this time was a period of enslavement or oppression for the Hebrews. Historians differ in their opinions as to the length of this bondage, and as to just when certain events took place. Abraham was told of the period of bondage by God (Gen. 13:16). In one place, it is recorded that the sojourn in Egypt "was 430 years" (Ex. 12:40). But this passage has sometimes been translated to include "and in Canaan" as well as in Egypt. Stephen, in his defense before the Jewish Sanhedrin about four years after the crucifixion, used the figure "400 years" (Acts 7:6). Paul, in writing to the Galatians, refers to "the law, which came (at Mt. Sinai) 430 years afterward" (after the covenant) (Gal. 3:17). The covenant was first made with Abraham about 215 years before the descent into Egypt. If we reason that the 430 years are to be reckoned from the covenant with Abraham, then 215 years would be the time spent in Egypt. This is not the generally accepted view. The covenant was made also with Isaac and Jacob; and the 430 years might conceivably be reckoned from the time when the covenant was last made.

Josephus the historian is of no help in settling this question. In one place, he states that the exodus took place 430 years after

Abraham's arrival in Canaan, and 250 years after the migration. In another place, the same writer states that the Israelites were "under these labors" (in Egypt) 400 years.

Scholars, for the most part, agree that the sojourn of the Chosen People "in a land not their own" was for a period of 400 or 430 years, during a part of which time they were in bondage and afflicted; and that this period took place after the death of Abraham.

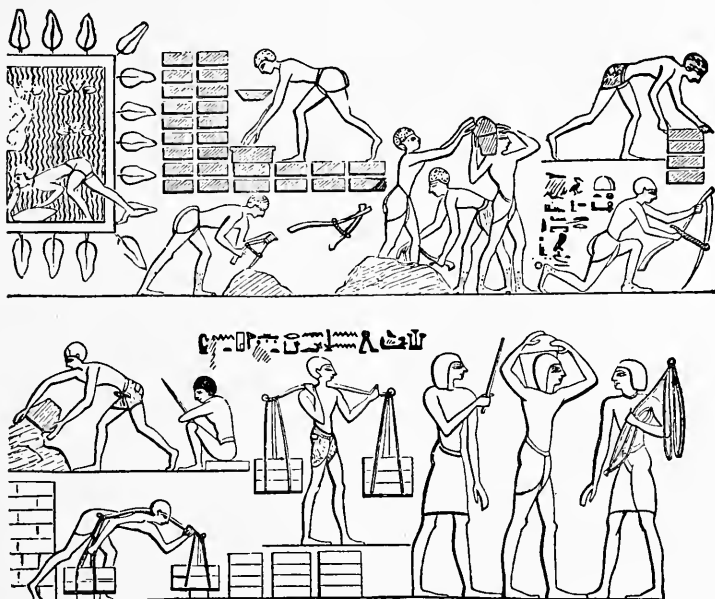


Fig. 13. Asiatic Captives Employed in Making Bricks at Thebes. Various activities incident to the process are shown. At the upper left water is being dipped from a pool. At the upper center mud is being mixed and carried to the right where it is being placed in molds. To the right of the pool, the formed bricks are being laid out to dry. Below two men are carrying bricks away while one is returning for another load. Two taskmasters are shown supervising the slaves.

Conflict of Opinions on Dates.—As has been stated previously, the dates given for the various events discussed heretofore are only estimates. Historians are far from agreement on all of these dates; but when dates in connection with the sojourn in Egypt and the exodus are being considered, some writers really wax emotional in defense of their theories. The two principal schools of thought regarding the date of the exodus may be referred to as the *Proponents of the Fifteenth Century Theory*, and the *Proponents of the Thirteenth Century Theory*. Each of these theories receives some support from

both archaeology and the Bible. Each has also encountered what have thus far proved to be insurmountable problems.

Both theories are based on many well-known facts as well as numerous fairly well-established opinions. Much of the basic information on this subject, which is now available, has been furnished by the archaeologists within the past two decades. Even so, it is still not possible to determine with any degree of certainty the dates pertaining to this period of Hebrew history. All proposed dates meet with difficulties, and none can be proven exactly consistent with all Biblical data. Because so much new material has come to light within recent years, and more is continually being discovered, later writers have quite an advantage over earlier authors.

Of the two theories, recent discoveries seem to support the later date for the exodus; and that is the one that has been accepted in the construction of the chronological charts presented in this study. The theory of the earlier date, however, cannot be dismissed peremptorily. It has had some very able defenders.

The Fifteenth Century Theory.—The supporters of this date rely upon the statement in 1 Kings 6:1, that Solomon began the building of the Temple in the 4th year of his reign, which was "the 480th year after the people of Israel came out of the land of Egypt." Starting with the battle of Karkar, which has been determined by astronomical calculations to have occurred in either 854 or 853 B.C., those who uphold this theory have computed Solomon's reign to have begun in 970 B.C. and construction of the Temple to have been started in 966 B.C. All recent historians have approximated these same dates for King Solomon. Going back 480 years from 966 B.C., they arrive at 1446 B.C. as the date of the exodus. Allowing 430 years for the sojourn in Egypt gives 1876 B.C. for the date of the descent of Israel into Egypt. Since Abraham was born 290 years prior to that date, his birth according to these calculations occurred in 2166 B.C. This would make Thutmose III the pharaoh during the oppression and Amenhotep II the pharaoh during the exodus.

The great difficulty with all these dates is that the events they are made to represent cannot be harmonized with other events and conditions of those dates.

Queen Hatshepsut is supposed by many to have been the princess who found Moses and adopted him. Some writers have spelled her father's name *Thutmoses*, to prove that the child was named for the pharaoh. The Tell el-Amarna letters have been enlisted to sustain these dates also. It is claimed by some that the

Hebrew invasion under Joshua and the Habiru invasion, referred to in the letters, are the same.

The Thirteenth Century Theory.—The Hyksos conquered Egypt c.1730 B.C. and ruled in the delta country, at least, for approximately 175 years until they were driven out c.1555. It is most unlikely that a native Egyptian pharaoh would have had a Semite as his chief counselor, so there is little doubt that the pharaoh who appointed Joseph Prime Minister was a Hyksos, or Shepherd King, probably Apepi II. If this assumption and these dates, which are well established, be correct, then the Israelites could not have migrated to Egypt prior to c.1730 B.C.

While dates are being discussed, it might be well to investigate the possible date of the exodus itself. In the early chapters of the Book of Exodus, wherein are narrated the stories of Moses and the pharaoh, the plagues and the actual start of the exodus, frequent mention is made of the cities of Rameses, Succoth and Pithom. In fact, in departing from Egypt, Israel journeyed from Rameses to Succoth; and from Succoth to the edge of the wilderness (Ex. 12:37; 13:20). The sites of these three cities have been located in the north-eastern part of the delta. This, it seems, proves that the capital of Egypt at that time was in the delta at Rameses—Zoan, Avaris, Tanis and Rameses were successive names for the same city. However, it is known that immediately before and after the Hyksos rule, the capital was at Thebes, about 500 miles up the Nile. There it remained during Dynasty XVIII (1546—1353 B.C.), so it appears that the exodus could not have taken place prior to 1353 B.C.

Which pharaoh first reduced the Hebrews or a part of them to slavery is not known. The persecutions may have been begun when the capital was still at Thebes. "But the descendants of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong; so that the land was filled with them" (Ex. 1:7). Then the cruelties, by which it was hoped that the children of Israel would be exterminated, were instituted, because Pharaoh feared a war in which the Israelites would join the enemy (Ex. 1:7-14). Seti (Sethos) I (1318—1299) was the first ruler of this era to participate in any wars or to begin a conquest. He was succeeded by his great son, Rameses II (1299—1232). Both of these pharaohs are known to have used great numbers of slaves in their immense building projects. The history of Seti I and Rameses II indicates that the exodus took place within the period covered by their reigns, that is, after 1318 B.C.

Among the tasks required of the Israelites was the building of the "store cities, Pithom and Raamses" (Ex. 1:11). Herodotus mentions

the former as being on the canal connecting the Nile and the Red Sea. The latter name is so similar to Rameses that the two must be identical. This work may have been repair work of older cities. These cities were to be used for the storage of grain or provisions for an army invading Asia.

Had the Israelites been in Canaan prior to the middle of the 13th century B.C., it is unlikely that the Bible would have failed to mention some of the numerous military campaigns carried on there at that time by the Egyptian armies. But following Rameses II's indecisive battle with the Hittites at Kadesh on the Orontes c.1287, Egyptian power began to wane rapidly. Besides, Egypt was then occupied in warding off the Libyans and "Peoples of the Sea"; and its armies were absent from Asia. It is difficult to understand how the Israelites could have accomplished their conquest of Palestine before the withdrawal of Egyptian armies from that area following the battle of Kadesh c.1287 B.C.

Most archaeologists favor the theory that the conquest of Canaan took place in the latter part of the 13th century B.C. This view is supported by explorations in Palestine proper and also by discoveries in the Transjordan area. The kingdoms mentioned in the Bible as being located there and encountered by Moses do not seem to have settled in that area until the 13th century B.C. (see Num. 21:10-26).

But the archaeologists have interposed a real problem for the 13th century theory proponents in the case of the city of Jericho. The evidence is conclusive that Jericho was destroyed not later than the fourteenth century B.C. and not rebuilt until the period of the monarchy. Hence, Jericho was destroyed before Joshua arrived in Canaan. Those who believe in this theory offer two principal explanations for this situation. One is that possibly many Hebrews were in Canaan during the time the tribes of Israel were in Egypt; and that these Canaanite Hebrews captured not only Jericho but much of central Canaan. This proposal receives some support from the fact that rather complete accounts are given in the Bible of Joshua's conquests of northern and southern Canaan, but none of central Canaan; yet this territory was assigned to tribes along with the rest of the land. From this fact, the assumption is made that central Canaan was already controlled by friends of the Israelites.

The other explanation, that seems worthy of consideration, is that some of the Hebrews preceded the main exodus led by Moses and

that it was this group that captured Jericho. Neither of these explanations is quite satisfactory to most Biblical scholars. We can only hope that the Jericho question, the date of the exodus and many other perplexing Biblical problems can be cleared up by new discoveries in the near future.

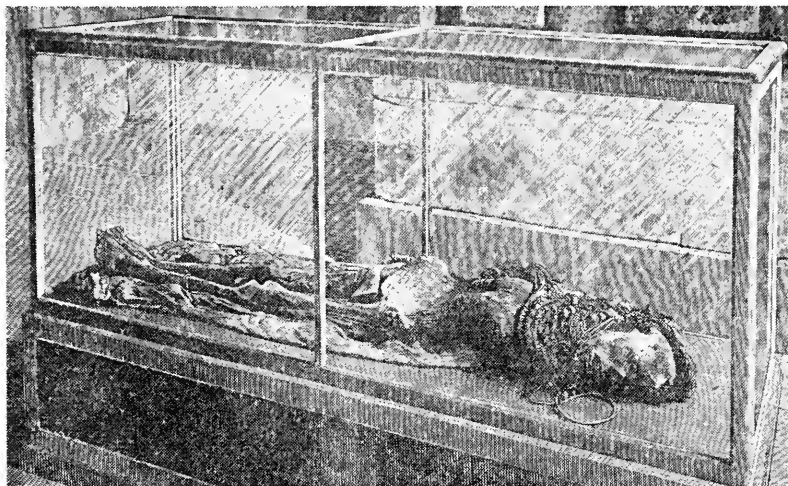


Fig. 14. Seti I. One of the pharaohs of the oppression. This pharaoh's mummy is in the Cairo Museum.

CHAPTER 20.

MOSES IN EGYPT.

(See Map on Page 126).

Pharaoh's Edicts.—When Pharaoh discovered that the persecutions and the series of tasks that he imposed were not accomplishing their purpose of exterminating the Hebrews, he resorted to infanticide. He ordered that all male Hebrew children be killed at birth. When this plan failed, he commanded that the new-born sons of the Israelites be drowned in the Nile (Ex. 1:15-22).

Moses' Birth and Early Life.—Soon after this last decree, a son was born to a Hebrew family of the tribe of Levi. This family already contained two children: a daughter named Miriam, who was a young lady, and a 3-year-old son named Aaron. The mother kept the new son for three months; but when she saw she could no longer conceal him in her home, she made a watertight basket in which she placed the babe, and laid it in the flags along the river's bank (Ex. 2:1-3; 7:7; 15:20).

Miriam was hidden near by to guide the destiny of her baby brother. When Pharaoh's daughter came to the river to bathe, she discovered the crying infant, and had compassion on him. Because of Miriam's tactful suggestion, the princess adopted the baby, named him Moses and gave him to his own mother to nurse. Josephus states that the princess' name was Thermuthis. According to Eusebius, it was Merris, who may have been Meri, the daughter of Rameses II. This event also indicates that the court of the Pharaoh must have been in the delta at the time of Moses' birth (Ex. 2:1-10).

As the son of a princess, Moses was brought up as a prince at the Egyptian court. There are many interesting traditions concerning his early life. One is that he was heir to the Egyptian throne. Another is that he held a high command in the army; and acquitted himself with great distinction in a military campaign against Ethiopia. Stephen said he "was instructed in all the wisdom of the Egyptians, and he was mighty in his words and deeds" (Acts 7:22). The Bible narrative passes over this period, and takes up his life story at the crisis when Moses had decided to cast his lot with his own people (Heb. 11:24,25).

Moses in the Land of Midian.—When Moses grew to manhood, he became fully aware of the servile and degraded position of his own people, and felt very keenly the inflictions imposed upon them. Once when he was about 40 years old, and was visiting his people, his indignation became so great that he slew an Egyptian who was beating a Hebrew. On another occasion when Moses attempted to reconcile two of his own men folk, he learned that his efforts were not appreciated; and, also, that the slaying of the previous day had become generally known. Knowledge of the affair even reached Pharaoh and he threatened to kill Moses, who fled from Egypt to the land of Midian (Ex. 2:11-15; Acts 7:23-29).

At that time, the Midianites, who were descended from Abraham and Keturah, were probably a semi-nomadic tribe occupying an area at the head of the Red Sea and east of the Gulf of Akaba (Aqabah). When Moses sought refuge in this land, he chanced upon the daughters of the high priest who were attempting to water their father's flock at a well, but were being driven away by some shepherds. "But Moses stood up and helped them, and watered their flock" (Ex. 2:17). The daughters introduced him to their father, Jethro (or Reuel), the priest and prince of the region. Jethro gave Moses employment, as well as one of his daughters, Zipporah, to wife. Two sons, Gershom and Eliezer, were born to this union (Gen. 25:2; Ex. 2:11-22; 18:3,4).

Moses remained with Jethro for 40 years. Like the first 40 years of his life, this second 40 years was a period of preparation for the third 40 years of his life, which were to contain such important events. It is probable that the Midianites with whom he associated worshiped Jehovah, the God of Abraham. Moses learned the ways of the desert, its people, their customs, dress and thoughts; and the characteristics of the country itself, such as topography, climate, dangers and the trade routes across it. All this knowledge stood him in good stead during the third period of his life (Ex. 18:10-12).

In the seclusion and simplicity of his life with Zipporah, Moses reflected upon his early life governed largely by an impetuous and uncontrolled temper, and pondered the affliction of his people. Now, after many years, he had developed patience and understanding, so that when God called him, he was no longer the rash young Hebrew who had slain the Egyptian 40 years before.

The Call of Moses.—Toward the end of this period, when Moses was tending the flock of his father-in-law, he was bewildered to see a bush burning and yet not being consumed. When he turned aside to investigate the "great sight" (Ex. 3:3), Jehovah revealed Himself; and announced that He had heard the great groanings of the Israelites in their bondage; that He intended to put an end to their captivity; and to lead them into the land He had promised their father Abraham. Moses was then commanded to be God's messenger to the pharaoh of Egypt, and to be the leader of his people. Moses' protestations of his own inadequacy for the two undertakings were met by God's promise to be with him.

Moses was still bothered about other problems. He was worried as to what he should answer when the people inquired concerning God's name; and possibly doubt that it was really the God of their fathers with whom he had conversed. Jehovah then revealed to Moses the name by which the God of the Hebrews has ever since been known. Moses' next worry concerned his reception by his own people. He feared they would not listen to him or believe him. To remove these doubts, God added two signs: The rod changed to a serpent and then restored to a rod; and the hand made leprous and cured again. These signs were demonstrated to Moses, and each may have a special significance. The transformation of the shepherd's staff was emblematical of the power which Jehovah gave to Moses as leader of his people; and the cure of the leprous hand may have symbolized the power Moses would possess to deliver the people whom the Egyptians regarded as lepers. There was still a third

sign to be used if needed that of the "water . . . become blood" (Ex. 4:9).

The clarifying of his mission staggered Moses by its enormity. His final plea was: "Oh, my Lord, I am not eloquent, . . . but I am slow of speech and of tongue" (Ex. 4:10). In spite of the promise that He who made man's mouth would teach him what to say, Moses still requested that the whole mission be assigned to someone else. Though God mercifully met Moses' objections, his reluctance was punished by the assignment to his brother Aaron of a part of the honor that might all have been Moses'. While the latter was to be the recipient of all divine revelations, the functions of the divine mission were to be divided: Moses became the prophet, and Aaron the priest (Ex. 3:1—4:17).

Return of Moses to Egypt.—Moses then obtained permission from Jethro, as head of the clan into which he had married, to return to Egypt. God reassured Moses by telling him that "all the men who were seeking your life are dead" (Ex. 4:19). This inspiring statement was interpreted by Moses as the signal for his departure. He was charged to inform Pharaoh that God claimed the services of Israel, His first-born son; and if Pharaoh refused, then his first-born would be slain.

When Moses returned to Egypt, he took with him his wife and two sons. But the latter three returned to Jethro while Moses continued his journey. At the mountain of God (Horeb or Sinai), he was met by Aaron who had been commanded by God to meet his brother in the wilderness; and was now complying with that command. The brothers then proceeded to Egypt, where they lost no time in informing their people of Jehovah's plan; and showed the signs. The Israelites were convinced, and acknowledged God's promise by worshiping Him (Ex. 4:18-31).

The First Demand upon Pharaoh.—Immediately after convincing the Israelites of their divine mission, Moses and Aaron, in accordance with instructions the former had received while still in the land of Midian, called upon Pharaoh. They requested permission for their people to hold a feast unto their God in the wilderness. The king refused, and increased the burdens of the Israelites, who became greatly worried; whereupon, God reassured Moses of His plan to deliver His people from the Egyptians. Moses and Aaron again sought the ruler and, in order to impress him with their sacred task, resorted to the first sign provided for them by the Almighty. At Moses' command, Aaron threw down his rod and it became a serpent before Pharaoh, who refused their petition (Ex. 3:18; 5:1—7:13).

The Ten Miracles.—Then followed the series of miracles, aimed directly at the gods of Egypt, by which Jehovah forced the obstinate pharaoh to permit the Israelites to leave Egypt. These wonderful works of the Almighty are generally referred to as the *Ten Plagues of Egypt*. The first nine were natural phenomena common to Egypt, but divinely directed; and so intense in their character that their destructiveness gave convincing proof of God's power.

The graphic narrative recorded in the text (Ex. 7:14—12:30) was possibly assembled by Ezra; and, as pointed out earlier, from two or more sources. While ten plagues are mentioned here, only eight are listed in the historical Psalms 78 and 105. The same events may have been duplicated in what are known as the third and fourth plagues, and in the fifth and sixth plagues. If such is the case, it in no wise detracts from the validity of the account. There would be, in two instances, merely two reports of the same event. These manifestations of the Almighty's power over the gods of Egypt were:

1. The waters of the Nile turned to blood (Ex. 7:14-25).
2. Frogs (8:1-15).
3. Gnats (8:16-19).
4. Flies (8:20-32).
5. Murrain or Cattle Plague (9:1-7).
6. Boils (9:8-12).
7. Hail (9:13-35).
8. Locusts (10:1-20).
9. Darkness (10:21-29).
10. Death of the First-Born (11:1—12:30).

The Plague of Locusts.—The eighth of the terrible visitations used by Jehovah to break the pride of the Egyptian king and to bring him unwillingly under divine authority was the Plague of Locusts. This insect is greatly dreaded in Egypt because of the appalling ravages caused when the locusts are brought in from the Libyan desert by a southwest wind. Sometimes they are brought from Syria and Arabia by an east wind, as in the Biblical plague. A most graphic description of such a plague is found in Joel 1:7—2:10.

The destruction wrought by a swarm of locusts is always great—in this case, it overwhelmed the land. When Moses and Aaron threatened Pharaoh with this plague, even the threat caused his advisers to plead with him to let the Hebrews depart out of the land. He refused their pleas and drove Moses and Aaron out of his presence. But when the plague came, he recalled the two with haste, acknowledged his sin against their God, asked them to forgive him his "sin

only this once, and entreat the Lord your God only to remove this death from me" (10:17). When a west wind removed the locusts from Egypt, Pharaoh's heart was even harder than before. Occasionally (as in Ex. 7:13 and 11:10), the statement is made in the earlier versions that "God hardened Pharaoh's heart." This conception of Jehovah preceded the later understanding of Him as a merciful and gracious God. It must be remembered that when Moses returned to Egypt, no one among the Israelites seemed to know the God whom he represented. The passage just quoted should read: "Pharaoh's heart was hardened," as in the later translations.



Fig. 15.
Rameses II,
The Pharaoh of the Exodus.
 (Profile view of the king's
 mummy).

The Ninth Plague: Darkness.—This plague, "a darkness to be felt" (Ex. 10:21), in all probability, had a natural basis like the preceding plagues. It may have been caused by a *Khamsin*, a scorching hot sandstorm which is liable to blow in from the south or southwest in March or April. A vivid picture is given of such a sandstorm in the 17th chapter of *Wisdom of Solomon* in the Apocrypha. For three days there was a terrible darkness over Egypt, while the Israelites had light in their homes. This was the last opportunity afforded the Egyptians to repent, but they refused to accept it. Moses was sent away by Pharaoh, forbidden under penalty of death to ever call to

see the ruler again. The contest was over. Moses then warns Pharaoh of the tenth plague. "And he went out from Pharaoh in hot anger" (Ex. 11:8).

The Tenth Plague: Death of the First-Born.—This, the last of the ten plagues by which God humbled the Egyptian pharaoh, was the most fearful of all. At midnight, while the Children of Israel were observing the *Feast of the Passover* in accordance with divine instructions received by Moses, "Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle" (Ex. 12:29). Taught by this formidable blow the folly of opposing the Almighty, Pharaoh and the Egyptians urged the Israelites to hasten out of their land. The Egyptians willingly gave them the "jewelry of silver and of gold, and clothing" (Ex. 12:35), which were asked for by the command of Moses. "Thus they despoiled the Egyptians" (Ex. 12:36).

Institution of the Passover.—This feast was first celebrated by the Hebrews on the night when the Angel of Death was passing over Egypt slaying the first-born. Details of the celebration are given in the text (Ex. 12:1-20). By observing the commands of Jehovah, as given to Moses, the Children of Israel escaped the deadly tenth plague. Following the paschal feast, there is a festival of seven days, during which only unleavened bread may be eaten. For the Christian era, Christ became the *paschal lamb* which was slain for the redemption of the world.

The Departure from Egypt.—The pharaoh, who had heretofore been so unyielding to Moses' entreaties and to Jehovah's commands, "rose up in the night" of the tenth plague and urged all the Israelites to "Rise up, go forth from among my people" (Ex. 12:30,31) with all their possessions and gifts. The latter were but a small token payment for the services the Hebrews had rendered to the Egyptians during the period of bondage, which had existed at least since the birth of Moses, 80 years earlier. The Israelites had no time in which to prepare food, but "took their dough before it was leavened, their kneading bowls being bound up in their mantles on their shoulders" (Ex. 12:34). But amid all this haste, Moses did not forget to take "the bones of Joseph with him" (Ex. 13:19).

After their sojourn in Egypt, the Children of Israel were not fit to enter upon their inheritance. For a long time, Egypt had been their home; and, as later events proved, they had been deeply affected by the superstitions and idolatries of that land. While in

Egypt, the 12 tribes had been kept intact, but there had been some intermarrying with the Egyptians; and, when the departure took place, "a mixed multitude also went up [to Canaan] with them" (Ex. 12:38). These were probably "in-laws" and other Egyptians who had been converted to the God of Moses, and others who wished to escape from Egypt because of political or other persecution (Ex. 12:29—13:22).

Before entering into the Promised Land, such a motley multitude had to be welded into a nation by the hammer of discipline. Also, they were to receive a civil and religious code of laws, which gave them national strength and pointed the way to personal and national salvation.

Part VII.

PERIOD 4. THE EXODUS AND CONQUEST OF CANAAN.

(1280—1215 B.C.).

CHAPTER 21.

INTRODUCTION AND THE JOURNEY TO SINAI.

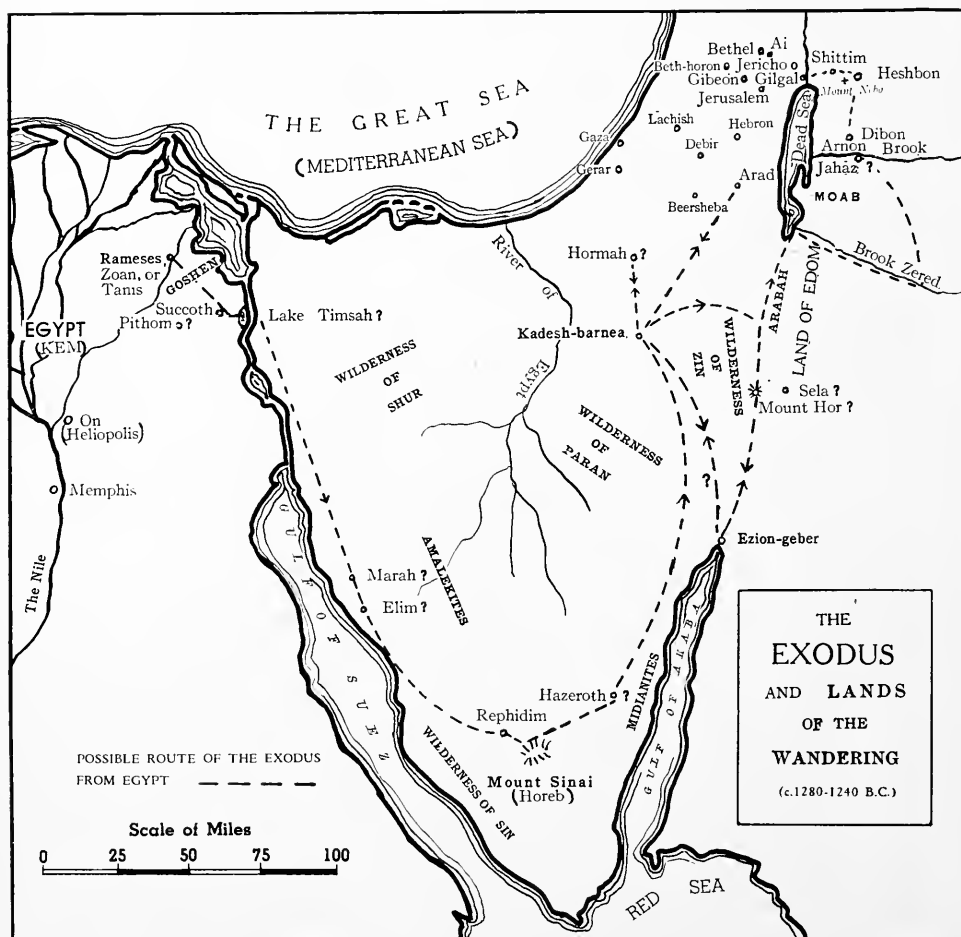
(See Map on the Following Page).

Chronology of the Period.—Some of the main events of this period, and their estimated dates, are given in the table below.

1280 B.C.	The Departure from Egypt (Ex. 12:29-51). The Journey to Sinai (Ex. chaps. 13-18). Receipt of the Ten Commandments and the Book of the Covenant (Ex. 19:1—24:8).
1279	Departure from Sinai (Num. 10:11—11:35). Report of the Spies (Num. 13:1—14:45).
1240	Miriam's Death (Num. 20:1). Aaron's Death (Num. 20:23-29). Conquest of East Canaan (Num. 21:21-35). Moses' Farewell and Death (Book of Deuteronomy).
1239	Crossing of the Jordan (Josh. chaps. 1-4).
1239-1233	Conquest of West Canaan (Josh. chaps. 6-12).
1232	Distribution of land to the Tribes (Josh. chaps. 13-19).
1215	Death of Joshua at the age of 110 years (24:29-31). Death of Eleazar (Josh. 24:33).

Difficulties.—Probably no other era in history has inspired so much controversial discussion among Christians as has this period. Two of the focal points in which Biblical scholars are far from agreement have already been mentioned; viz., the length of the stay in Egypt, and the date of the departure therefrom. But there are many other disputed points, such as: (1) The number that Moses led out of Egypt, (2) The route taken, and (3) *What* sea was crossed and *where*. Without becoming involved in the historians' various arguments, we shall give only the views of the leading scholars in the field.

The Number of Israelites.—Commentators have made highly divergent appraisals of the statements found in Exodus 12:37, one of which is that 600,000 men departed from Egypt. With this number of men, the total, including women and children, would be between two and three millions. Some claim that this is an account of the census taken long afterward by David (2 Sam. 24:9). Another explanation that has been offered is that the word that is translated *thousand*



should be translated *family*. But such an opinion seems untenable, because the text refers to *men* only. Estimates have been made even that the total number was well under 5,000. It has been contended that such a multitude as 2,000,000 together with their flocks could

not find sustenance in the wilderness. But *wilderness* does not mean a barren waste area. It means an uninhabited and uncultivated area, even though it may be very fertile.

Much effort has been wasted in attempting to rationalize the text concerning this matter. More than one statistician has proven that the number who descended with Jacob into Egypt could in 430 years easily produce more than 600,000 males over 20 years of age. Besides the 70 listed, many others, who had been admitted to full religious standing and with whom intermarriage was permitted, accompanied the patriarch. As for food for the great multitude, the text seems unequivocal in its statement that food was miraculously provided—and certainly God could provide for millions as easily as for thousands (Ex. 16:4,13; Num. 11:31).

The Route of the Exodus.—The exact route of the march has never been established. In fact, it is not even known at what point Moses left Egypt. The text states that "the people of Israel journeyed from Rameses to Succoth" (Ex. 12:37). This passage coupled with Psalms 78:12,43, tells us that the capital of Egypt was then at Rameses (Raamses), which is the same as Zoan, Tanis or Avaris. Zoan was the meeting place of Pharaoh and Moses. When the tenth plague struck, Pharaoh sought Moses in the night; and the latter departed from Rameses. The starting point of the exodus is thus established, as is the next point of the journey, Succoth. Rameses is in the extreme northeastern part of the Nile delta, and Succoth is about 35 miles southeast of Rameses.

After Succoth, scholars have been unable to pick up the trail until Moses was approaching southern Canaan. But there is much evidence that indicates the approximate route; and it is almost certain that many of the points visited by Moses have been identified. The theoretical route meets the Biblical requirements and no other route can. Etham (Ex. 13:20) and the three cities mentioned in Exodus 14:2 have not been located although two of them appear in Egyptian literature.

Crossing the Sea.—The physical features of the area between the Gulf of Suez and the Mediterranean Sea have changed greatly during the past 3200 years. The Gulf of Suez formerly extended a little farther north. Then in digging the Suez canal, some of the marshes and lakes in the area were drained. The Hebrew text names the body of water that was crossed as *Sea of Reeds*—not *Red Sea*. The Bible often refers to rivers and lakes as seas (Num. 34:11; Isa. 18:2; 19:6; Nah. 3:8). The inference from the text is clearly that the crossing was made not far from Succoth, the last identified

Egyptian point on the journey. It seems almost certain that the fugitives crossed a body of fresh water north of modern Suez, possibly Lake Timsah or some other shallow water near the Bitter Lakes.

It was not until the end of the third day that the encampment was made by the sea; but the movement of such a large body as Moses led was necessarily slow. In the meantime, Pharaoh had recovered from the terror of the tenth plague; and, regretting his action in letting the Israelites depart, decided to compel them to return to their former places of servitude. He pursued the former slaves, whom he found in their encampment by the sea. The Israelites then found themselves hemmed in by the sea, the wilderness and an Egyptian army. It was in this emergency that the miracle of opening up a passage through the sea to the Arabian shore was performed "by a strong east wind" (Ex. 14:21). The children of Israel crossed over, but when the Egyptian army pursued them, the chariots broke down and the army attempted to retreat; then the waters flowed back, and all the pursuers were engulfed and drowned.

This area is still subject to strong winds which exhibit sudden changes in direction. It is not unreasonable to think that God performed a miracle here by controlling the forces and events of nature (Ex. 14:1-30).

The great strength of Pharaoh's army is shown by the fact that it contained 600 chariots, each with two men, which corresponded to modern artillery. There were also corresponding forces of cavalry and infantry, so that the army must have contained many thousands of men. The Israelites must have been much more numerous than some have estimated or Pharaoh need not have sent so large an army to compel the former slaves to return.

Moses' Song of Deliverance.—The Children of Israel were fully aware of their divine deliverance, and the destruction that had overtaken Pharaoh's troops. In celebration of their miraculous experience, Moses and the people sang a new song which is recorded in the first part of Exodus 15. The original song must have ended with either verse 11 or 12, because the later verses deal with the conquest of Canaan and must have been added after that event. The song is one of the best and noblest examples of Hebrew poetry. In it the people expressed their praise for Jehovah, declared their confidence in Him, and acknowledged His claim upon them.

The Journey to Mount Sinai.—The traditional location of the Mountain of God is Mount Sinai in the south central part of the Sinai peninsula, about 60 miles from the southern tip. This tradition

is supported by the fact that many of the places in the text have roots that seem to be connected with mining, and it is known that the Egyptians had been operating copper mines around Mount Sinai for centuries prior to the exodus. Leaving the shores of the sea that had been crossed, the general course was southeast. As previously stated, none of the points visited can be identified; but many places along the logical route bear remarkable resemblances to those described in the Bible.

From the point of crossing, Moses led the people for three days before reaching Marah (bitter), where the first water was found. It was bitter from an alkali. There God instructed Moses how to make the water sweet; and, at the same time, took occasion to teach the Israelites that they were being proven by the troubles they were encountering. A little farther, they came to Elim which means *trees*. Both of these locations are thought to have been identified (Ex. 15:22-27).

Manna and Quails.—After leaving Elim, the people began to complain about the lack of food; and regretted ever having left Egypt with its *flesh-pots* (a pot for cooking meat—represented *plenty*). God then performed another miracle for their benefit whereby manna and quails were provided for food. This supernatural event also served to teach the people their dependence upon God, the provider of all things. Instructions were given at that time for the gathering of manna and the observance of the Sabbath (Ex. 16).

War with the Amalekites.—Dophkah and Alush are the names of two camps along the route to Rephidim (Num. 33:12,13). It is possible that this account in the Book of Numbers is simply a duplicate of the Book of Exodus account. At Rephidim there was more complaining on the part of the people until God instructed Moses how to secure water from the rock. There the children of Israel had their first test of battle. A glimpse is also given for the first time of that great future leader, Joshua. He was an Ephraimite, the son of Nun. The Amalekites, a war-like nomadic tribe, had been harrying the Israelites; and Moses sent a detachment under Joshua to "go out, fight with Amalek" (Ex. 17:9). When Joshua gained the victory, Moses built an altar to Jehovah. Either as Moses was approaching Mount Sinai or soon after his arrival there, his father-in-law, Jethro, who had heard of all the things Jehovah had done for Moses and the Israelites, visited the camp. He brought with him Moses' wife and two sons. He also gave Moses much sage advice on how to appoint judges and advise the people, so that fewer burdens would fall upon Moses himself (Ex. 17; 18).

CHAPTER 22.

ISRAEL AT SINAI AND THE MARCH TO KADESH.

(See Map on Page 126).

The Ten Commandments.—After two months and 150 miles of traveling, with many long stops, the Children of Israel arrived at Mount Sinai. Here they remained eleven eventful months. Here Jehovah gave the ten commandments to Israel, written on two tablets of stone by the finger of God, Himself. When Moses, bearing these tablets, returned to camp at the base of the mountain and found the people worshipping a molten calf, he broke the tablets, in his indignation, by throwing them on the ground. Those who adhered to the golden calf were punished; after which, God gave to Moses two new tablets engraved exactly like the previous ones. These were deposited in the Ark of the Covenant, where they remained as a sacred symbol and, so far as known, were never removed from the Ark or used in public. The Ark was constructed according to instructions given to Moses. It was $3\frac{3}{4}$ feet long by $2\frac{1}{4}$ feet wide and $2\frac{1}{2}$ feet in depth (Ex. 25:10). It was still in the Holy of Holies of the Temple built by Solomon when the Temple was destroyed by the Babylonians at the capture of Jerusalem by Nebuchadnezzar in 587 B.C. There is no record of the Ark or its sacred contents following that date (Ex. 19:1—20:21).

The Book of the Covenant.—At Sinai, God also gave to Moses certain ordinances for His people. These are found in Exodus 20:22—23:33, and are known as the Book of the Covenant. These laws were ratified by the people, sealed with blood and became a covenant between Jehovah and the people of Israel. They were then kept with the Ark of the Covenant, which contained the Ten Commandments or *Tables of the Covenant* (Ex. 20:22—24:8).

The Hebrew Nation.—These events at Mount Sinai marked the beginning of the Hebrew Nation—the only nation in history founded on a code of God-given laws. These laws were the Ten Commandments and the Book of the Covenant. God was to be the head of the state, with Moses His direct representative and agent. In Jehovah were to be vested all the government functions: Executive, legislative and judicial. To this government, Josephus gave the name *Theocracy*. At the suggestion of Jethro, Moses had already set up

a judicial system (Ex. 18:13-26). Only very important questions had to be referred to Moses; and only a few of the most important had to be carried to Jehovah. As for the legislative functions, the laws were handed down to the people from God through His representative Moses. The executive functions were to be exercised by Moses as Jehovah's accredited agent. Following Moses, a series of judges were appointed to perform the executive duties. This Theocratic government lasted until Saul was appointed king as a result of the people's clamoring for a ruler such as the other nations had.

The Tabernacle.—The Almighty called Moses back into the mountains and gave him full instructions concerning the construction and adornment of a tabernacle. An offering was to be taken from the people of all articles that could be used in the making of a sanctuary or any of its furniture. The completed tabernacle was to contain the Ark, the most sacred possession of the Israelites because it represented the actual dwelling place of Jehovah. Besides, the *Altar*, the *Table of Showbread* and the *Candlestick* were also to be placed in the tabernacle. The candlestick was a lampstand shaped like a candelabrum. It was made of pure gold and today would be worth approximately \$55,000. It was in King Solomon's Temple (1 Kings 8:4), but he had at least ten of them. At the time of the Restoration, however, there was but one. It was taken to Rome following the destruction of Jerusalem in A.D. 70 and is depicted on the arch of Titus (Ex. 25-27,30,31).

The Priesthood.—When the tabernacle was completed and the furnishings in place, Moses was commanded to anoint Aaron and his four sons to the priesthood. The manner of consecration, as well as a description of the richly and expensively decorated official vestments of the priests, was outlined to Moses by the Almighty. The solemn ceremony took place on the first day of the first month of the second year after the departure from Egypt. The priesthood was confined to the family of Aaron, who alone could offer sacrifices. God guaranteed a visible token of His approval and presence by covering the tabernacle with the cloud and filling it with His glory, so that Moses could not enter it; and by sending down on the altar the sacred fire with which alone the sacrifices were henceforth to be offered. Elsewhere, it is related that two of Aaron's sons did not observe the ritual punctiliously and were destroyed (Ex. 28,29,40; Lev. 8; 10:1-7).

Preparation for the Departure.—A whole month was spent in arranging the services in the sanctuary before the people were ready

to depart from Sinai. Before the leaving, Moses was directed to take a census of the men of war. Exclusive of Levites, it was found there were 603,550 males over 20 years of age (Num. 1).

Departure from Mount Sinai.—The Almighty designated a signal by which He would indicate to the children of Israel when He desired them to travel and when to remain in camp: "Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would go onward; but if the cloud was not taken up, then they did not go onward till the day that it was taken up" (Ex. 40:36,37). Every stage of the journey was begun and ended with invocations found in the text (see Num. 10:35). On the 20th day of the second month of the second year after leaving Egypt, "the cloud was taken up from over the tabernacle" (Num. 10:11), and the Israelites were on their way to possess the Promised Land. Within three days, at Taberah, the mixed multitudes, who were on the fringe of the camp, began to murmur because their food lacked variety. The Lord sent them quails, but "smote the people with a very great plague" (Num. 11:33) (Num. 10:11—11:35).

Miriam and Aaron's Complaint.—The next event to be recorded is Moses' marriage to a Cushite (Ethiopian) woman. She was probably among the Egyptians who accompanied the Israelites out of Egypt. Marriage with the Canaanites was forbidden the Israelites, but not with the Egyptians. As no further mention is made of Zipporah, the first wife of Moses, she must have died prior to his second marriage. Ostensibly, Miriam and Aaron objected to Moses' second marriage, but their criticism seems to have been prompted by their jealousy of his supreme position as God's agent. The whole story must not have been recorded, because it is not clear why Miriam was punished and Aaron was not. The part of this story that has endured through the ages is the statement: "Now the man Moses was very meek, more than all the men that were on the face of the earth" (Num. 12:3). This quotation forms the basis for the familiar phrase, "As meek as Moses." Hazeroth, the scene of this episode, has not been located, but it must have been in the wilderness of Paran, because the Israelites had already arrived in that area (Num. 12:12; 12:1-16).

The Spies and Their Report.—After the formation of the Theocratic government at Sinai, all went well with the Hebrews in spite of much complaining until Kadesh-barnea was reached. Here occurred one of the most momentous events of the exodus, second only to Sinai in importance. To reach this place Moses probably had traveled nearly 200 miles since leaving Sinai; and was barely 50 miles from Beer-

sheba on the southern border of the Promised Land. The Almighty directed Moses to send ahead a prince from each of the twelve tribes, "to spy out the land of Canaan" (Num. 13:2).

The 12 traveled the entire 180-mile length of the country. When they returned after 40 days they were thoroughly familiar with all its political, economic and geographical conditions. The spies reported that they had seen a land that "flows with milk and honey" (Num. 13:27), but that the cities were fortified, and very great; and the men were of great stature, "and we seemed to ourselves like grasshoppers, and so we seemed to them" (Num. 13:33). Only Joshua and Caleb of the twelve made a minority report in favor of going forward to possess the land. Again, there was much wailing and murmuring; and the people were ready to give up and return to Egypt. They would have stoned to death Moses, Aaron, Joshua and Caleb except for the timely intervention of God (Num. 13:1—14:10).

Moses' Intercession and God's Sentence.—This great lack of faith exhibited by the Hebrews so displeased Jehovah that He was ready to destroy the nation. But, because of Moses' earnest plea and strong argument, the people were spared, but condemned to wander in the desert for 40 years before entering Canaan. Of those people over 20 years of age at that time, only Caleb and Joshua were permitted to live until Canaan was reached. When Moses made God's decision known to the people, they decided to invade the land in spite of His orders to return to the wilderness. Then followed the great debacle in which the Hebrews were driven back as far as Hormah (Num. 14:11-45).

At no time during the exodus were Moses' great faith and character more outstanding. It had been his dream to enter the Promised Land at this time; but now he is thwarted by the broken faith of those whose sins he has so often expiated. Leading a thankless and faithless nation, which at times was little more than a mob, Moses was ever loyal to God and ready to intercede for his people when they sinned. He was always ready to make any sacrifice to preserve his people or serve his God. It is little wonder that many scholars consider Moses the greatest man in history before Christ.

The Challenges of Korah, Dathan, Abiram and On.—In the Bible this matter is treated as one incident, but it seems to be two rebellions woven together into one story to illustrate the jealousies that Moses had to contend with. Korah, a Levite, had no difficulty in arousing 250 princes from other tribes to rebel against the priestly authority of the Levites Moses and Aaron. The claim of the rebels was that all the

congregation was holy, and that anyone could be a priest. On the other hand, the Reubenites Dathan, Abiram and On were jealous of Moses' civil authority. They wanted the leadership vested in a representative of their tribe, since Reuben was the oldest son of Jacob. On is not mentioned except in the first verse of the chapter; but all the others, including the 250 rebel princes, were destroyed.

The next day, the people accused Moses of bringing about the death of "the people of the Lord" (Num. 16:41). The Almighty punished his accusers with a great plague in which 14,700 died. It was stayed only by the intercession of Moses and his brother Aaron, the high priest (Num. 16).

Confirmation of Aaron's Priesthood.—Following these rebellions, a new sign was given which established the priesthood in the tribe of Levi by divine choice. Twelve rods or scepters were chosen, one for each tribe; and, at Jehovah's direction, laid in the tabernacle before the Ark by Moses. Aaron's name was on the rod of Levi. The next morning, Moses brought all the rods out of the tent of the testimony and returned them to the princes of the tribes. Aaron's rod had "put forth buds, and produced blossoms, and it bore ripe almonds" (Num. 17:8), but the rest had remained dry sticks (Num. 17).

Kadesh: The Fortieth Year.—Following the events just described, there is an interval of nearly 38 years, about which the Bible contains little information. In Numbers 33, there is a list of 40 encampments, but scholars are not at all certain as to the identity of these sites. It is impossible to trace the exact route the people of Israel followed on their journey, or to date any except a few of the encampments. Just prior to the death of Aaron, which occurred in the 5th month of the 40th year, the Bible states that the Hebrews "set out from Ezion-geber, and encamped in the wilderness of Zin (that is, Kadesh)" (Num. 33:36). This would indicate that, following their being sentenced to 40 years of wandering in the desert (Num. 14:33), the Israelites had been in the neighborhood of Ezion-geber at the head of the Gulf of Akaba, as Jehovah had directed (Num. 14:25), then returned to Kadesh (Deut. 2:14). Some Biblical students think that Kadesh was a headquarters for the Hebrews during this 38-year period. At any rate, the last definite account left them there; and now when the story is continued, they are found there again.

The second narrative concerning Kadesh recounts many important events. The first of these is the death and burial of Moses' sister Miriam. While we are apt to look upon Miriam as a "thorn in the flesh" to Moses, it must be said in her favor that she was probably

an instrument of God when she guided the destiny of the infant Moses in the ark on the waters of the Nile (Ex. 2:4-8). After the Almighty had delivered her people from the Egyptian army, it was she who led the Israelite women in proclaiming His praise (Ex. 15:20,21); and, besides, she was a prophetess (Micah 6:4).

Moses and Aaron's Sin.—Moses and Aaron were denied the privilege of leading the assembly into the Promised Land, because as "the Lord said to Moses and Aaron, 'Because you did not believe in me, to sanctify me in the eyes of the people of Israel' " (Num. 20:12). The text is vague as to the exact manner in which this grievous sin was committed. It may be that the whole narrative is not included. The denial follows immediately after the experiences at the Waters of Meribah; and it may be that the brothers expressed doubt that the Almighty could bring forth water from the rock, or as to His willingness to do so. If such was the case, then the sin was one of lack of faith. The most commonly held opinion, however, seems to be that Moses and Aaron forgot their roles as agents of Jehovah; and assumed for themselves the credit for bringing forth water out of the rock. Moses was commanded: "Tell the rock before their eyes to yield its water" (Num. 20:8). Instead, he and Aaron "gathered the assembly together before the rock" (Num. 20:10), made a speech, emphasizing we instead of sanctifying God, and then "Moses lifted up his hand, and struck the rock with his rod twice" (Ex. 20:11) (Num. 20:1-13; see Num. 20:24; 27:14).

Later Moses entreated God to permit him to "see the good land beyond the Jordan, that goodly hill country, and Lebanon" (Deut. 3:25), but the Almighty checked him with: "Speak no more to me of this matter" (Deut. 3:26). It was a severe penalty that Moses suffered for his rebellion; but, as proven by his later acts, it did not lessen his faithfulness to his Lord. Thereafter, this great servant of God followed all His commands explicitly, interceded for his people in their shortcomings and was faithful to God even in death (Deut. 34:10,11).

Edom Refuses Passage.—There is no further reference to the cloud over the tabernacle that supplied the signals for camping and traveling. It is odd that such a radical change was made in the divine directions without any mention of it in the text. Moses now seems to be responsible for planning the route, and making all necessary arrangements for passing through territory controlled by other peoples. When ready to start, Moses requested the king of Edom, whose capital was at Sela, to permit the Israelites to pass through his territory along the *King's Highway*. This would have made the trip much easier, but the request was refused (Num. 20:14-21).

CHAPTER 23.

THE JOURNEY FROM KADESH TO THE PLAINS OF MOAB.

(See Map on Page 126).

The Start for Canaan: Kadesh to Oboth.—This refusal must have been made after Moses had traveled north to find a good passage into the Arabah (a deep gorge along the fault line connecting the Dead Sea and the Gulf of Akaba). This gorge was followed south to Ezion-geber for the purpose of getting on the King's Highway which ran the entire length of Edom. After the refusal, most of this route must have been retraced to a point about midway between the Dead Sea and the Gulf of Akaba. Then the route led somewhat to the east past Punon, where copper and iron were mined, and the oasis town of Oboth (Num. 33:41-44; Deut. 2:1-8).

When Moses found it necessary to turn south away from the Promised Land, because of the strength of the Canaanites, the people complained against both God and Moses. As a punishment, God sent the venomous sand snakes that are still found in that locality to bite the people; and many people died. Then the Israelites came to Moses, admitting their sins, and requesting him to pray for them. As always, Moses was ready and willing to make supplication to Jehovah for his people. The Almighty instructed His servant to make a "fiery serpent" (Num. 21:8) of bronze. All who had been bitten and looked to it were saved through their faith, as we live through looking to Jesus (See John 3:14). A very excellent statement is made in the apocrypha concerning this event: "He that turned toward it was not saved because of that which was beheld, but because of Thee, the Saviour of all" (Wisdom of Solomon 16:7). The Israelites made an idol of this bronze serpent which they called *Nehushtan*, and to which they burned incense until Hezekiah, the good king of Judah, destroyed it about 725 B.C. (2 Kings 18:4).

Death of Aaron.—Soon after leaving Kadesh, the whole congregation camped near Mount Hor, whose traditional site is near Sela (Petra). There the Almighty advised Moses and Aaron that the latter was to be "gathered to his people" (Num. 20:24). Moses, in compliance with divine instructions, took Aaron and his son Eleazar up on the mount and stripped the former of his priestly robes which were then placed upon the son. Putting the sacred vestments upon Eleazar was an important part of his consecration as the new high

priest. Aaron died there on the mountain top, at the age of 123 years, on the first day of the fifth month of the 40th year after leaving Egypt. This whole narration is written in a mechanical style. There is no reference to the emotional feelings and pathos that must have accompanied the event, except that all Israel mourned Aaron's death for 30 days (Num. 20:23-29; 33:37-39; Deut. 10:6).



Top of Mount Hor.

From Oboth to Pisgah.—Oboth, while not identified, must have been just south of the Dead Sea, and certainly west of Edom, because the preceding point of passage was Punon on the west of Edom and Moses did not pass through Edom. Neither did he pass through Moab just north of Edom, yet he encamped toward the sunrise or eastern side of Moab. Hence, he must have journeyed along the border between those two countries. Then north along the eastern side of Moab to the Arnon, which is a deep gorge about which there is no doubt and which, at that time, formed the boundary between Moab and the land of Sihon, king of the Amorites. Moses sent messengers to Sihon, whose capital was Heshbon, requesting permission to pass through his territory, but Sihon refused. Since it was necessary to pass through this country to reach Canaan, Moses forced the issue with Sihon. In the ensuing conflict, Israel conquered the land from the Arnon to the Jabbok, about 45 miles distant. This territory was later assigned to the tribes of Reuben and Gad, which requested it because of its desirable pasture lands (Num. 21:10-32; 32:1-5; 33-38).

North of the Jabbok and to the east and north of the Sea of Galilee lay Bashan, the land of giants, ruled by King Og. Bashan's capitals were Ashtaroth and Edrei. This territory was also very fertile pasture land and extended to Mount Hermon. With Jehovah's encouragement, Israel subdued Og's army and possessed his land. This area was assigned to one-half of the tribe of Manasseh. While this conquest was being carried out, the women, children and herds were secure at the permanent camp at Mt. Pisgah (Nebo) across the Jordan from Jericho and about 10 miles east of the northern end of the Dead Sea (Num. 21:32-35; Deut. 3:13-14).

Following the conquests of Sihon and Og, the Israelites moved their camp from Pisgah in the mountains to Shittim (acacias), a few miles to the northwest, directly across the Jordan from Jericho. There many eventful occurrences took place (Num. 22:1; 25:1; 33:48,49).

The Story of Balaam.—The country of Moab, which Israel had by-passed, was ruled by a king named Balak. When he saw the successful campaigns that Moses had conducted against the neighboring nations, he was greatly worried and quickly formed a coalition against the Israelites. Balak then sent messengers to Balaam requesting that he come and "curse this people for me" (Num. 22:6). Balaam's origin is not clear. Some scholars think that he was a Midianite, descended from Abraham and Keturah. On the other hand, it has been suggested that he was a character much like Melchizedek and Job: a person emerging from the unknown, dwelling among heathens, but following the one true God. At any rate, Balaam possessed the gift of prophecy and is referred to frequently in both the Old and New Testaments (Deut. 24:35; Josh. 24:9,10; Neh. 13:2; Micah 6:5; Jude 1:11; Rev. 2:14).

In this instance, Balaam consulted God and was directed to refuse King Balak's offer. Balak sent another delegation and promised Balaam great rewards. The latter was so greatly interested in the rewards that, instead of refusing at once, he played with the idea, and again consulted God. The whole story is narrated in the Book of Numbers (Num. 22-25), but it should be noted that Balaam's avarice led to his downfall, because he was so determined to secure the gifts promised by Balak that he incurred God's anger. While Balaam was unable to curse the children of Israel himself, he suggested to Balak that they be seduced "to act treacherously against the Lord in the matter of Peor" (Num. 31:16). Then, he reasoned, God would curse them. This advice was followed; and its consequences were swift and terrible. Many of the Israelites were led into idolatry and

impurity of worship; whereupon God sent a great plague which destroyed 24,000 of them. Balaam joined with the Midianites and was slain in battle.

That part of the narrative contained in Numbers 22:23-35 has evoked considerable differences of opinion among Biblical students. Those who urge a literal interpretation, claim that it would be unnatural to regard any of the occurrences as taking place in a vision, unless so stated; that it could not be determined where the vision begins or ends; and that Peter favors a literal sense (2 Peter 2:16). Those who insist that this part of the narrative was a vision say that dreams and visions were the usual methods whereby God made Himself known to the prophets; that Balaam speaks of himself as the man who had his eyes opened; and that neither he, nor the Moabites with him, expressed any surprise at hearing the ass speak (Num. 22-25; 31:8-20).

The Zeal of Phinehas.—The hero of this story was the son of Eleazar and the grandson of Aaron. When the plague referred to above was in progress, one of the men of Israel brought a Midianite woman into the camp at Shittim. Phinehas, who with all the congregation saw the couple, took a spear and killed both the man and the woman. This act not only stayed the plague but gained the promise of an everlasting priesthood for Phinehas and his heirs. For some reason, there was a short interruption by Eli of the family of Ithamar and his descendants. Eli's posterity, however, corrupted the office; and Abiathar was deposed by Solomon in favor of Zadok, a descendant of Phinehas. Praise of Phinehas is frequently encountered in the Bible, and even in the apocrypha (Ex. 6:25; Num. 25; 1 Sam. 1:9; 1 Kings 2:35; Ps. 106:30,31; Ecclus. 45:23-26; 1 Macc. 2:26).

The Second Census.—The first census was taken at Sinai 38 years previously. That count was to determine the number of males of military age—the priestly tribe of Levi was counted separately. There is the intimation in that census account that the children of Israel were to proceed directly to the Promised Land. The purpose of this second census was primarily to furnish a basis on which Canaan could be divided equably among the twelve tribes. The count also gives the number of men eligible for military service. The count of such men was remarkably close on the two occasions—603,550 at Sinai (Num. 1:45-47; 11:21) and 601,730 at Shittim (Num. 26:51). But the two groups of men were quite different. The first consisted of a group of ex-slaves, timid and fearful—many of them old men, unable to bear arms. The fact that only two, Caleb and Joshua, lived to

cross the Jordan indicates their physical and spiritual unfitness at that time (Num. 26). Of those who crossed the Jordan, only Caleb and Joshua could possibly have been over 60 years of age. This young generation, which had grown up in the desert, had been hardened by its harshness and austerity. They had been tested in battle; and had conquered tribes long known for their courage and fighting ability. The army that Moses was about to turn over to Joshua was one well fitted for the conquest of Canaan.

CHAPTER 24.

MOSES' LAST DAYS.

Moses Prepares for Death.—When Moses was advised of his approaching death by the Almighty, he still had certain matters to complete: (1) His successor had to be selected. (2) Deliver certain laws found in the Book of Numbers and the addresses contained in the Book of Deuteronomy. (3) Conduct the campaign against the Midianites. (4) Select three cities of refuge. (5) View the Promised Land from the top of Mt. Nebo (Num. 27:13).

The account of the slaughter of the Midianites has already been referred to; and the complete story is given in Numbers 31. The six *Cities of Refuge* were to be located three on each side of the Jordan. These six Levitical cities were to serve primarily as shelters for men who had accidentally killed others, until their cases could be heard and judged fairly. Moses selected Bezer in Reuben, Ramoth-gilead in Gad, and Golan in the eastern half of Manasseh (Deut. 4:41-43). The three such cities west of the Jordan were selected by Joshua after the conquest of Canaan. These cities were used principally by those who were being pursued by a *blood avenger* (Num. 35:9-14).

Joshua Appointed Moses' Successor.—Moses now proved that his primary interest was in his people rather than in himself. When informed that his time on earth was short, his first thought was for the welfare of Israel; and he asked the Lord to "appoint a man over the congregation" (Num. 27:16). Jehovah commanded Moses to solemnly consecrate Joshua, the son of Nun; "and Moses did as the Lord commanded him" (Num. 27:22) by a public ordination to office. But Joshua never occupied the position of supremacy that Moses had.

With the appointment of Joshua, political leadership was subordinated to the priesthood. Thereafter, it was to Eleazar, the high priest, that Jehovah made known His will (Num. 27:12-23).

Josephus says that Joshua was 85 at the time of his appointment. He must have been not less than 78, for he was at least 40 when he was one of the twelve sent to spy out the land of Canaan (Josh. 14:7). He belonged to the tribe of Ephraim; and, consequently, was a descendant of Jacob's favorite son Joseph. His name at first was Hoshea, meaning *help* or *Saviour* (Num. 13:8). To this, Moses prefixed the name of Jehovah, making Joshua, meaning *God is the Saviour* (Num. 13:16). Later the Greeks changed the name Joshua to Jesus. Joshua first appears in history when Moses placed him in command of the Israelites at Rephidim, where he successfully defeated the Amalekites (Ex. 17:8-16). He had grown up under Egyptian bondage. He had shared the trials of the Exodus with Moses as his personal servant, and was with him on Mt. Sinai when the golden calf was made (Ex. 24:13; 32:17,18). Joshua was an official at the first tent for worship (Ex. 33:11). He was "faithful among the faithless" at Kadesh; and barely escaped being stoned to death when he stood alone with Caleb. Now as Moses' successor he is receiving his reward for that steadfastness (Num. 14:6-10,30,38).

Moses' Valedictory.—Just before his death, Moses delivered three discourses to all Israel on the plains of Moab on the eastern side of the Jordan, in the eleventh month of the fortieth year after leaving Egypt. These discourses are the basis for most of the Book of Deuteronomy (copy of the law). Moses not only repeated the laws, but explained and interpreted them. And there were very good reasons why he should. Since the laws were given at Mt. Sinai, a new generation of Israelites had come of age. It was essential that the members of this young nation be familiarized with the civil code under which they were to live, and instructed in their relationship to Jehovah, and urged to renew the covenant made between Jehovah and their fathers.

Moses' First Address.—This powerful exhortation by Moses was a profound appeal to all the people to practice one simple virtue—obedience to God's Law. Moses recounted the principal events of the past 40 years; and showed the people how the sins committed by their fathers in that period had prevented them from entering the Promised Land. The young Israelites were warned against these sins that they might be ready to inherit the land of Canaan.

The expressions "beyond Jordan" and "the other side of Jordan" worry some students. These are terms that were applied to the

country east of the Jordan in Abraham's time, and they continued to be applied to that area by his descendants. So that even though one was east of the Jordan, he spoke of the land in which he was standing as the land "beyond the Jordan." Mt. Sinai is generally referred to in Deuteronomy as Horeb (Deut. 1:1—4:40).

Moses' Second Address.—This principal part of the whole discourse contains at least 22 chapters (5-26). While nearly all Biblical commentators agree that Moses made three addresses, no two seem to divide his teachings exactly the same way. This address may have been introduced by 4:45-49, and it may have contained chapters 27 and 28 also. It is possible to divide Moses' teachings into four addresses. In that case, chapters 27 and 28 would be the third, and 29 and 30 the fourth. The long section, chapters 5-26, consists of two parts. In the first, chapters 5-11, Israel is exhorted to follow Jehovah, to do His commandments and to love and reverence Him. The people are warned against self-righteousness and idolatry. Then the blessings of obedience and Jehovah's gracious treatment are recalled. Chapters 12-28 are taken up with a code of special laws. This great address is closed with chapters 27 and 28, a sort of peroration. These two chapters make provision for recording the law at Mount Ebal, and pronounce blessings for obedience and curses for disobedience.

Moses' Third Address.—This is found in Deuteronomy 29 and 30. In the former, the covenant made at Sinai is renewed and the new covenant is ratified. "All the people were assembled for this solemn occasion; and Moses admonished them that, as the former covenant was not made with their fathers but with the nation, so the one then being ratified was not alone with those present but with the nation. The Covenant of Moab, like the Covenant of Sinai or Horeb, was written in a book; and was binding on present and future generations. Chapter 30 teaches that repentance is the condition of restoration; and only through repentance can divine help be secured.

Moses Completes His Work.—Moses had already been told by the Lord the name of his successor as leader of Israel. Moses gave a last word of encouragement to the people and Joshua. Moses bade them both to "Be strong and of good courage" (Deut. 31:6,7), a phrase which the Lord used in His charge to Joshua in the presence of Moses, and which He uses 4 times in His charge to Joshua following the death of Moses (Deut. 31:1-8,23; Josh. 1:6,7,9,18).

Moses wrote the law which he had recited to the congregation, and delivered it to the priests and elders with instructions for its

reading to all Israel once every seven years. He also instructed the Levites to put the book of the law beside the Ark of the Covenant, as a witness against the people. When Moses and Joshua presented themselves in the tent of the meeting for the latter to be charged, the Lord said to Moses that after his death the people "will forsake me and break my covenant which I have made with them" (Deut. 31:16). This sin would bring terrible retribution; and Moses was instructed to write a song which would serve as a warning to the people against the sins which the Lord knew the people would commit. "So Moses wrote this song the same day, and taught it to the people of Israel" (Deut. 31:22) (Deut. 31:9-29).

The Song of Moses.—The purpose of this song was to serve as a witness for the Almighty "against the people of Israel" (Deut. 31:19). The central thought running through the whole poem is the contrast between God's faithfulness and the disobedience of His people. The goodness of Jehovah in leading His people to a rich and fruitful land is emphasized, as are His grace and mercy to the nation in its repentance (Deut. 31:30—32:47).

The Blessings of Moses.—Just as Jacob had done on his deathbed (Gen. 49:1-33), Moses now blesses each of the tribes except Simeon. His blessing is in the form of a poem, which begins with a prologue describing the sublimity and righteousness of the Almighty, and telling of His giving the law and establishing the nation (Deut. 33:1-5). The main body of the poem praises the outstanding traits or characteristics of each tribe (33:6-25). The poem ends with an epilogue, which stresses the majesty of Jehovah, and calls attention to the great good fortune of Israel in having Him for its God (Deut. 33:26-29).

The Death of Moses.—On several occasions, Moses mentioned the fact that Jehovah had forbidden him the privilege of entering the Promised Land (Num. 20:12; 27:12-14; Deut. 31:2; 32:48-52). But God did direct him to go to the top of Mt. Nebo from which he was given a magnificent panorama of the future home of Israel. There Moses, his work completed, died at the age of 120 years, yet "his eye was not dim, nor his natural force abated" (Deut. 34:7). "And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face" (Deut. 34:10) (Deut. 34).

The Book of Deuteronomy.—Tradition has long ascribed the writing of this book, in fact the whole pentateuch, to Moses. However, the generally accepted view now is that the Book of Deuteronomy, as we know it, is a revision of the laws recited by Moses. This revision must have been made to meet the needs of a later time—

most probably in the time of the Divided Monarchy. The book seems to have been lost for some time, then found in the reign of Josiah by Hilkiah, the high priest. King Josiah, only 8 years old when he began to rule c.639 B.C., followed the advice of the high priest. At 16, he attempted to make his conduct conform to the will of God. When he was 20, he began to suppress idolatry and brought about other reforms. At 25, Josiah began the repairing of the Temple. It was while this work was in progress that the high priest discovered the book of the law. Josiah then carried out great reforms required by the newly found book (2 Kings 22,23; 2 Chron. 34). Most of the reforms of Josiah, as recorded in the references just given, have corresponding commands in Deuteronomy.

The action represented in the Book of Deuteronomy must have covered about 40 days. Undoubtedly, the Israelites had adapted the Egyptian year to their own use at that time. That year contained 12 months of 30 days each plus 5 feast days at the end of the year. The Hebrews calculated time from their departure out of Egypt. That was in the month of Abib, later Nisan, corresponding approximately to our March (Ex. 12:1,2; 13:4; Neh. 2:1; Esther 3:7). The book of Deuteronomy opens with Moses beginning his addresses on the first day of the eleventh month of the fortieth year; and closes with his death (Deut. 1:3; 34:7). On the 10th day of the first month of the following year, the people crossed the Jordan (Josh. 4:19). If 5 days were added at the end of the year, the crossing would be 75 days after Moses began his discourse. However, before the crossing, the people mourned for Moses 30 days and used 3 more in preparing food for the trip which must have consumed a few days (Josh. 1:11; Deut. 34:8). Subtracting these 33 days from the 75 leaves 42 days, which is the maximum possible length of time for the episodes narrated in this book. If the Israelites did not add 5 days at the end of the twelve-month year as the Egyptians did, then the period embraced in the Book of Deuteronomy is less than 40 days.

CHAPTER 25.

THE CONQUEST OF CANAAN.

(See Maps on Pages 66 and 152).

Joshua Prepares for the Invasion.—As soon as the period of mourning for Moses was over, God commanded Joshua to proceed to the Promised Land. Joshua began methodical preparations for immediate compliance with the divine will. He gave the people three days in which to prepare food for the journey; he sent out two spies; and the two and a half tribes who were to settle east of the Jordan were reminded of their obligation to furnish armed soldiers to assist in conquering Canaan. The camp was then moved to the banks of the Jordan, where detailed instructions were given the people concerning the crossing of the river. Then came the first miracle under Joshua's leadership. "On that day the Lord exalted Joshua in the sight of all Israel; and they stood in awe of him, as they had stood in awe of Moses, all the days of his life" (Josh. 4:14). When news of the crossing of the Jordan and the miracle attending it reached the ears of the reigning kings of Canaan, their demoralization was almost complete (Josh. 1:1—5:1).

Upon crossing the Jordan, camp was established at Gilgal in Canaan, probably less than 5 miles from Jericho. There the feast of the Passover was celebrated and Joshua experienced a vision. This site had much to recommend it. There were no enemies to the rear, there was plenty of water and it was centrally located. Joshua demonstrated his good judgment by adopting it as a permanent camp and headquarters while the conquest of Canaan was in progress. The capture of Jericho, which has already been discussed, is listed as the first engagement of Joshua's campaign. Because of the effects it produced upon the enemy, it must also be considered one of the most important actions. One of the Canaanites who was early impressed by Jehovah's might was Rahab, the woman of Jericho who concealed the Israelite spies. For her faith, she became the great-great-grandmother of David; thus she was a remote ancestress of the Christ (Josh. 2:1-24; 5:2—6:27; Matt. 1:5; Heb. 11:31).

Repulse at Ai; Achan's Sin.—Joshua proceeded to carry out his military campaign with dispatch by first reducing all the cities that controlled the routes leading to his headquarters at Gilgal. To the westward lay the fortified town of Ai. Archaeologists say that here

there is an error in the text, that the city meant was Bethel, and that some translator or, more likely, a copyist, who did not know of Bethel, and thinking that he was correcting an error, substituted Ai. This city was Joshua's next objective; but when attacked, the men of Israel were repulsed. Joshua discovered that one of his men, Achan, had traitorously appropriated to his own use some of the wealth of Jericho; whereas, the Lord had directed that all the spoils of that city be given into His treasury. Following the punishment of Achan, another attack was made upon Ai and the result was a great victory (Josh. 6:18,19; 7:1—8:29).

The Gibeonites' Stratagem.—Some of the kings of Canaan allied themselves with the Israelites, but many of the tribes of Canaan were alarmed by the rapid conquest of their land; and joined in a common cause against the Hebrews. About 15 or 20 miles west of Jericho lay four cities of which Gibeon was the chief. These peoples sought to secure their safety by a ruse, and a deputation was sent to Joshua to make a treaty with him. These messengers dressed in old, patched clothing, and represented to the Hebrew leader that they had come from a distant country for the purpose of entering into a league with him. Then Joshua made one of his few great errors. He and the princes of Israel failed to consult the Lord before taking action, and made a covenant with the Gibeonites, swearing to protect their lives.

Three days later the truth was learned, and Joshua made a 3-day march to the cities of the Gibeonites. The oath was held sacred, but, to punish the Gibeonites for their deceit, Joshua put a curse upon them. They became irredeemable bondsmen for the house of the Lord; and were made "hewers of wood and drawers of water" (Josh. 9:27) for the congregation and for the altar of the Lord forever. The city of Gibeon plays an important part in the future history of Israel. The site is probably marked by the present interesting village of El-Jib (Josh. 6:18,19; 7:1—8:29).

The Conquest of Southern Canaan.—Joshua's next campaign was determined for him by his adversaries. Adonizedek, the king of Jerusalem, alarmed at Joshua's great successes, made a league with the kings of Hebron, Jarmuth, Lachish and Eglon, all in southern Canaan. The five combined armies then laid siege to Gibeon whose king appealed to Joshua, his new ally, for help. Joshua marched by night from Gilgal, took the confederated Amorite armies by surprise near Beth-horon and completely routed them. The defeated Amorites fled in great disorder down the steep pass. As they did so, they

were overtaken by a miraculous hailstorm which killed more than had been slain by the Israelites. It was on this occasion that Joshua, in praying to the Lord, is represented as having said:

“Sun, stand thou still at Gibeon,
and thou Moon in the valley of Aijalon.
And the sun stood still, and the moon stayed,
until the nation took vengeance on their enemies.”

(Josh. 10:12,13).

Joshua's command to the sun and moon is a poetical expression taken from the *Book of Jashar* and inserted here (see Josh. 10:13). Even the most devout scholars of the Bible feel that the poet was using poetical license when he wrote these couplets; and that most readers have been too literal and prosaic in their acceptance of the fragment as the record of a miracle.

The routed enemies continued their flight down the pass to the plain, then southward along the foot of the mountains toward their cities, the closest of which was Jarmuth, about 15 miles southwest of Jerusalem. Joshua intercepted the five kings who took refuge in a cave at Makkedah in the valley of Elah (now Wady Sumt). The kings were shut in the cave by rolling "great stones against the mouth of the cave" (Josh. 10:18) until the Israelites "had finished slaying" (v.20) the Amorites. Then the kings were brought out of the cave and hanged by order of Joshua, who established a temporary camp at Makkedah.

Joshua followed up his great victory of Gibeon (or Beth-horon) by reducing all the cities whose armies were in this battle, except Jerusalem which was very strongly fortified. He also captured Libnah and Debir among many other places. After capturing the cities at the foot of the mountains, it was easy for the Israelites to capture the hill country. All this seems to have been accomplished in a whirlwind campaign, so that Israel was in control from Kadesh-barnea (the extreme south) to Gaza (near the coast) to Gibeon. Although the king of Gezer was defeated at the battle of Lachish, Joshua did not attack the city of Gezer itself. This city did not fall until conquered by Pharaoh, and given as a dowry to King Solomon, who married Pharaoh's daughter. Gezer and Jerusalem, which was taken by David, were exceedingly strong cities. Possibly they could have withstood long sieges for which the Israelites had neither time nor preparation. Such an unsuccessful endeavor would not only have used up much of the Hebrews' energy, but also would have been most discouraging (Josh. 10).

The Conquest of Northern Canaan.—When the kings in the north of Canaan heard of Israel's conquests, they became disturbed. About 10 miles north of the Sea of Galilee lay the city of Hazor, whose king was head of the northern confederacy of Canaanitish kings. Summoned by Jabin, king of Hazor, all the northern kings with their armies gathered "at the waters of Merom, to fight with Israel." This site has not been identified, but it may have been marshy Lake Huleh. Joshua arrived in the same area about that time, and immediately engaged the coalition army. The battle resulted in a complete victory for the Israelites. The kings were destroyed with their people and cities. The spoils of the cities and the cattle were taken by the victors for their own use, except the horses and chariots which were destroyed (Josh. 11).

In reading the narrations of Joshua's conquests, many queries and observations arise. In Josh. 11:6, it is recorded that Joshua was directed to "hamstring their horses, and burn their chariots with fire." The hamstringing was probably to render the horses ineffective in battle, while the chariots were of little use to the captors. When the Israelites conquered Canaan, they did not take over all the cities and plains. The people of the plains had "chariots of iron" (Josh. 17:16), and Joshua was not prepared to cope with them. Most of the conquered country was hill country; and it was in the hill country that the Hebrews lived for many generations (Judg. 1:19). The whole country was not subdued until after David broke the secret for the smelting of iron.

Excavations in Palestine, which were discussed in an earlier chapter, show that in the period immediately following the conquest the Hebrews lived in the hill country and possessed very few metal implements; while the Canaanites in the valleys and on the plains had many metal weapons and tools and were much more advanced in all the arts of civilization. The excavations also show what is more important: that the cities captured by Joshua were destroyed late in the 13th century B.C.

Joshua has been criticized for not pushing his southern campaign all the way to the sea, thus giving Israel an outlet to the Mediterranean while ridding itself of some extremely potential enemies in the powerful Philistines and other tribes. He has also been condemned for not driving the Jebusites out of Jerusalem. Had two such plans been carried out, the lot of the Hebrews undoubtedly would have been greatly benefited.

These criticisms of Joshua's military strategy, it seems, are unjustified. As already pointed out, the Hebrews were not properly armed

for campaigns against the peoples of the valleys and plains (Judg. 1:19). Nor did Joshua have adequate equipment with which to storm a fortified city (Josh. 15:63). Israel was attempting to dispossess peoples of a higher level of civilization, who were fighting on their home ground, who had better equipment and were more skilled in the art of warfare. Consequently, Israel had to be content with the poorer hill country until it became strong enough to subdue the stronger tribes. Recent explorations in Palestine indicate that the Canaanite cities continued to flourish for two centuries after the invasion.

The Bible Story gives many details concerning the southern and northern conquests, but is silent as to how the Hebrews came to possess central Canaan. Yet the people of Israel traveled through that area at will. The tribes of Ephraim, the west half of Manasseh and Issachar were assigned to that territory; and it was in its principal city of Shechem that Joshua gathered all the tribes to renew the covenant (Josh. 24:1). Many explanations have been suggested concerning the acquisition of the central country. Some think it had been occupied earlier by Israelites who left Egypt when the Hyksos were expelled, or when Jacob's body was brought out for burial. At any rate, it must have been controlled by friends or relatives with whom Israel did not have to wage war. Whether these people ever had been in Egypt or migrated at an earlier date cannot be said.

Many of the Tell el-Amarna letters are from Shechem and other cities in this area; and, further, these letters describe a different situation in Canaan than the one existing there in Joshua's time. These facts indicate that central Canaan had been occupied before the main conquest. Also, these letters were written when Canaan was an Egyptian province; and there is considerable doubt as to whether Israel could have conquered the land or any part of it at that time.

A casual reading of the text covering Joshua's conquest of Canaan might lead one to believe that it was a short campaign of a few weeks or, at most, a matter of months. Yet, it is stated that "Joshua made war a long time with all those kings" (Josh. 11:18). Josephus says the war lasted 5 years. Various statements in the Bible indicate that this figure must be approximately correct. From the time the spies were sent forth early in the second year after leaving Egypt until Hebron was assigned to Caleb was 45 years (Num. 13:17-20; Josh. 14:6,7,10). The campaign on the east side of the Jordan began about 6 years before the assignment of Hebron

(Deut. 2:14). Since the Jordan was crossed on the 10th day of the first month of the 41st year (Josh. 4:19), and Caleb was at least 40 years old nearly 39 years before, he must have been 80 or more at the time of the assignment of Hebron. Then, the conquest west of the Jordan required about 5 years, or a little more. All the time spent east of the Jordan was a little more than 8 months, about 6 months of which had been consumed in the conquests of the kingdoms of Sihon and Og (Deut. 1:3,4), and the balance, a little more than 2 months, at Shittim.

Today, the world would be appalled by the wholesale destruction of nations in the name of the Almighty. But several considerations place Joshua's conquests on a different plane. The methods employed by the Israelites were no more cruel than those employed by their contemporary nations—in fact, they lacked the barbarity of many peoples, especially the Assyrians. Joshua was carrying out the divine will, whose object was threefold: to destroy the sinful nations (Gen. 15:16; Deut. 9:3,4; 18:12); to prevent the children of Israel from being corrupted by contact with sinful peoples (Ex. 23:32,33; 34:12; Deut. 7:2); and to provide a home for the Chosen People (Deut. 9:5,6). God had destroyed sinful nations before. The flood furnishes the first such large-scale recorded case. The cities of Sodom and Gomorrah were destroyed by fire. In Canaan, Jehovah used the children of Israel as His agents. The fact that the Israelites, as His agents, did not fully carry out the divine instructions, has brought untold suffering and disaster to them through the ages, even unto this day.

The latter part of chapter 11 and chapter 12 (Book of Joshua) summarize Joshua's exploits. Fifteen more names are added to those previously mentioned, so that the total number of kings destroyed was 31 (Josh. 12:24).

CHAPTER 26.

DISTRIBUTION OF CANAAN: JOSHUA FINISHES HIS WORK.

(See Map on the Following Page).

Introduction.—As Joshua was approaching the end of his life, and his part of the conquest was finished, God directed him to distribute the land west of the Jordan to the nine tribes and the half-tribe of Manasseh (Josh. 13:1,7). The other two and a half tribes earlier had been assigned land east of the Jordan by Moses (Num. 32:1-5, 33-42). The settlement of land upon the various tribes is described in Joshua, chapters 13-21. This section has been called "The Domesday Book of the Old Testament." It is of inestimable value for the geographical information it contains. Most of the cities mentioned have been definitely identified, and furnish starting points for the archaeologists.

Nowhere in the Bible is the composite character of the text more evident than in Joshua. It may never be possible to determine just how the conquest was prosecuted or how some of the territory was acquired. A good example of material from two sources is found in Joshua, chapter 9. There verses 17-21 tell the same story as verses 16 and 22-27. Such uncertainties present many difficulties when an attempt is made to write the Bible Story.

Part of Joshua's distribution was made at Gilgal, but before the division was completed the tabernacle was moved to Shiloh. There the assignment of territory was finished (Josh. 14:1,2,6; 18:1,2). At Gilgal, Joshua was assisted in this work by Eleazar, the priest, and ten heads of the fathers' houses (Josh. 17:4).

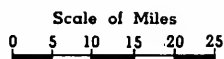
Assignment of Hebron to Caleb.—As the tribe of Judah was about to receive its allotment, Caleb, the only man left who had come out of Egypt except Joshua, reminded Joshua and the commission of how God had directed Moses to give to the two faithful spies the land on which they had trod when they had gone to spy out Canaan. Even though Hebron was in the territory later assigned to Judah, it was given to Caleb who was obliged to reconquer it, as well as Debir and Anab—unless this is another case of parallel versions of the same event (Josh. 14:6-15; 15:13-20).

Distribution at Gilgal.—At Gilgal, allotments of territory were made to Judah (Josh. 15:1-63) and the tribes of the two sons of Joseph, Ephraim (Josh. 16:1-10) and Manasseh (Josh. 17:1-18). Since these two

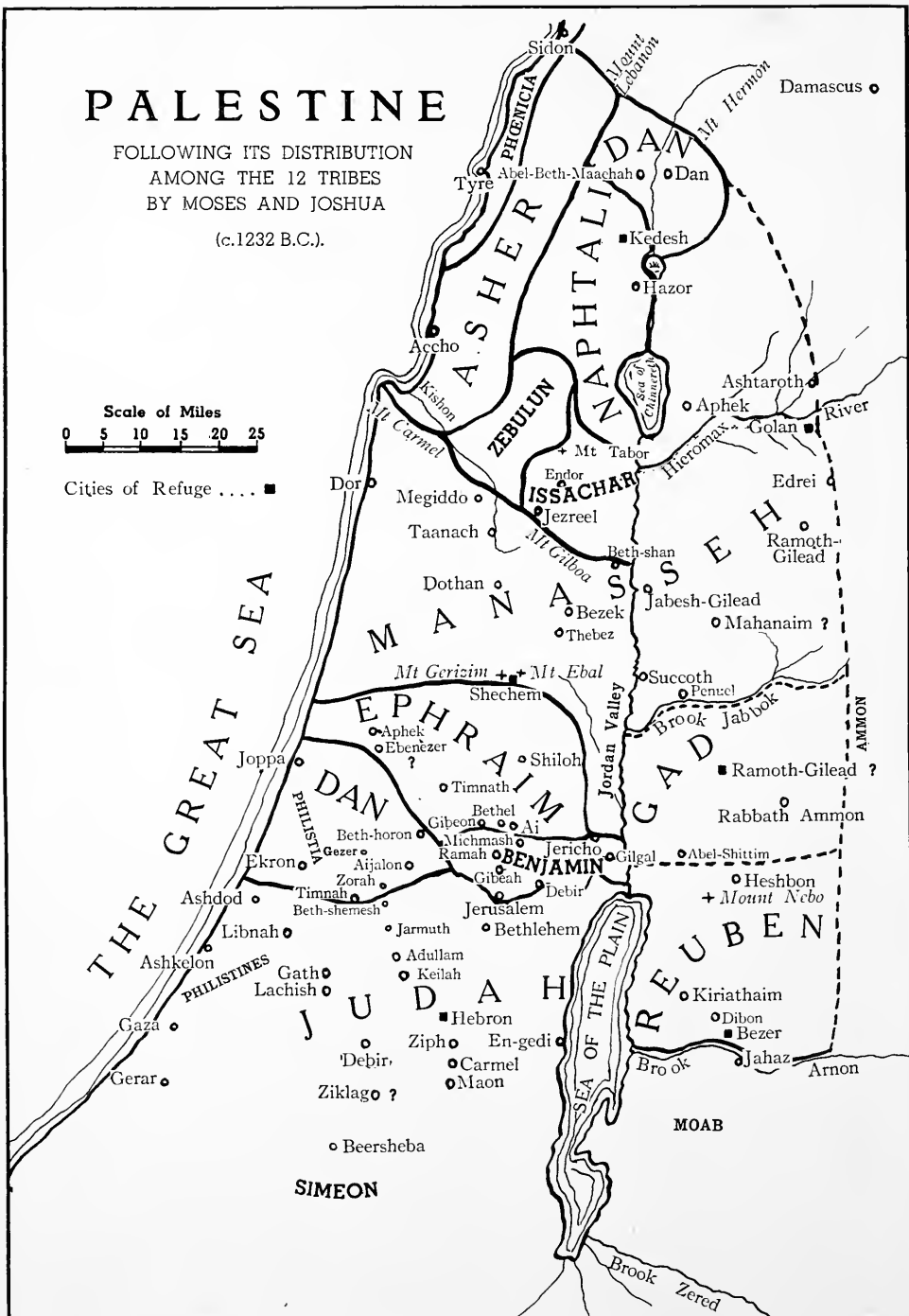
PALESTINE

FOLLOWING ITS DISTRIBUTION
AMONG THE 12 TRIBES
BY MOSES AND JOSHUA

(c.1232 B.C.).



Cities of Refuge ■



latter tribes desired to live side by side, only one lot was cast for them (Josh. 16:1-4). Ephraim and Manasseh, it will be remembered, were the sons of Joseph, Jacob's favorite son, who was doubly blessed by his father, whereas Judah felt that he was entitled to the birthright. Later, Judah and Ephraim became the two strongest of the 12 tribes, and the two leaders as well. When the division of Canaan was made, these two strong tribes had only the two small tribes of Dan and Benjamin between them. Judah, the most southern tribe which contained Simeon also within its area, was isolated from the 10 northern tribes by the Jebusites and the peoples on the plains and coast. The situation, thus created, did much to aggravate the tendency already existing between Judah and Ephraim to separate.

Distribution at Shiloh.—Following the allotment of territory made at Gilgal, there was a delay during which a rather extensive survey was made of the land yet to be distributed to the remaining seven tribes. In this interval, the tabernacle was moved to Shiloh (Josh. 18:1-9). In the final drawing of lots at Shiloh, apparently Joshua worked alone, although later he has the same associates when the Levites ask for cities (Josh. 21:1). Details of the completion of the distribution are given in Joshua 18:11—19:51. Just as Caleb had been given Hebron, so Joshua was given Timnath-serah in the hill country of his own tribe Ephraim, and there later he was buried (Josh. 19:49,50; 24:30).

Assignment of Cities to the Levites.—The Levites were not given any large contiguous territory, but were assigned 48 cities in accordance with Jehovah's instructions to Moses (Num. 35:1-3; Josh. 21:1-42). Neither was the tribe of Simeon allotted any land of its own, but was placed in territory of Judah where it had several cities including Beer-sheba. This was because of the cruel and barbarous massacre of the Hivites by Simeon and Levi (Gen. 34:24-31). Jacob, in his blessings, refers to these murders, and prophesies that both tribes will be scattered in Israel (Gen. 49:5-7).

Tribes Receiving Land.—The Tribes which were given land were: Reuben and Gad on the east side of the Jordan; Manasseh on both sides of the Jordan; and, on the west side of the Jordan, Judah, Simeon in Judah's territory, Ephraim, Benjamin, Dan, Issachar, Zebulun, Asher and Naphtali.

Cities of Refuge.—Jehovah reminded Joshua of His instructions to Moses concerning cities of refuge (Ex. 21:13; Num. 35:9-15). Joshua named three cities west of the Jordan in addition to the three Moses had already named on the east side of the river (Deut. 4:41-43). The

newly designated cities were Kedesh, Shechem and Hebron (Kiriath-arba). All six were among the cities that had been assigned to the Levites; and, apparently, were already religious centers. As stated previously, this action made a distinction between murder and manslaughter, and protected one guilty of the latter offense against an *avenger of blood* (Josh. 20:1-9).

Dismissal of the Transjordan Tribes.—This act by Joshua marks a happy ending to Moses' proposal made several years earlier (Num. 32:20f.). Joshua summoned the two and a half tribes that had been assigned land east of the Jordan. He complimented them for their loyalty to their brethren during the conquest, then dismissed them with an earnest appeal to cleave to Jehovah their God and to keep His commandments. This group then departed for their homes, taking with them abundant riches as their part of the spoils of Canaan (Josh. 22:9). Soon after crossing the river, the Transjordanic tribes built a great altar. To the other tribes, this appeared like a rebellion against Jehovah, and caused a misunderstanding which threatened to lead to war. There was to be but one altar, and this act seemed to be apostasy (Lev. 17:8,9; Deut. 12:5-7), for which it was feared the whole nation would suffer. The eastern tribes justified their building of the altar to the complete satisfaction of the western princes who came to investigate. The hero who brought about this amicable understanding, for which everyone was most grateful, was Phinehas who had already demonstrated his zeal for Jehovah (Num. 25:6-8; Josh. 22).

Joshua's Farewell Address.—Biblical scholars are divided in their opinions as to whether Joshua made two farewell addresses which are recorded separately in Joshua, chapters 23 and 24, or whether these two chapters are different accounts of the same event. If only one address was made, it may be said that chapter 23 emphasizes the historical utterances, and chapter 24 deals mostly with the spiritual aspects of the discourse and describes the renewing of the covenant at Shechem. Joshua was ending a long and useful life. He had led the people of Israel in their first successes, which were the results of their faithfulness to the Lord. Joshua was aware of the dangers ahead that threatened the young nation, and did not hesitate to point them out. The greatest hazard confronting the Israelites seemed to be idolatry. Joshua warned the congregation against mingling with the neighboring nations and borrowing their idols.

Referring back to the call of Abraham, Joshua reminded them of the time when their "fathers lived of old beyond the Euphrates, . . . and

they served other gods" (Josh. 24:2). As a matter of fact, later history states that idolatry was practiced by the Israelites right up to the Restoration Period (about 538 B.C.). Besides serving the gods from the valley of the Euphrates, the Israelites were inclined toward animal worship, acquired from long exposure to it in Egypt (Josh. 24:14). Joshua had not forgotten his experience at Sinci, when he mistook the noise of idolatrous singing around the golden calf for the sounds of war (Ex. 32:17,18). During his 25 years or more in Canaan, Joshua must have seen and heard much of Baalism, for it is well known that Baal was worshiped as a local divinity in many places there about this time or even earlier (Num. 22:41; Judg. 2:13).

In his brief historical references, Joshua mentions Abraham, Isaac, Esau and Jacob, and the descent into Egypt. He rehearsed the mission of Moses and Aaron, the passing through the Red Sea, the destruction of Pharaoh's army, the long sojourn in the wilderness, the victories over the Amorite kings and the turning of Balaam's intended curse into a blessing. He recounted the passing of the Jordan, and the deliverance of the nations of Canaan "into your hand" (Josh. 24:11), and how the Lord "gave you a land on which you had not labored, and cities which you had not built, and you dwell therein; you eat the fruit of vineyards and oliveyards which you did not plant" (Josh. 24:13). In other words, all the Israelites possessed was the gift of God.

Joshua then exhorted the people to fear Jehovah and serve Him in sincerity and in truth; and to put away all the false gods that had been adopted, whatever their source. This stirring appeal compares very favorably with the one Elijah made to Israel nearly 400 years later (1 Kings 18:1-40). Joshua told the people that if they found fault with what God had done for them, let them choose at once whom they would serve. But as for him, he had made his choice. The people swore not to forsake the Lord who had done so much for them. After they had entered into that covenant, Joshua pointed out to the people of Israel that they were witnesses against themselves, that they had chosen to serve the Lord. He "made a covenant with the people that day, and made statutes and ordinances for them at Shechem" (Josh. 24:25).

When the congregation had been dismissed and the people had gone to their homes, Joshua died at the age of 110 years, and was buried in his city, Timnath-serah. The people then buried Joseph, who undoubtedly had been embalmed in Egypt over 400 years previously (Gen. 50:26), at Shechem. The priest Eleazar also died and was buried in the country of Ephraim (Josh. 23,24).

Part VIII.

PERIOD 5. PERIOD OF THE JUDGES.

CHAPTER 27.

CHRONOLOGY AND CHARACTERISTICS OF THE PERIOD.

(See Map on Page 152).

Chronology.—Some of the principal events of this period and the estimated dates of their occurrences are:

1215 B.C.	Death of Joshua.
?	Birth of Boaz.
1200	War with Benjamin.
1175	Coming of the Philistines.
1150	Marriage of Boaz and Ruth.
	Migration of Dan.
1100	Battle of the Valley of Jezreel.
1090	Eli becomes Judge.
1050	First Battle of Ebenezer.
	Destruction of Shiloh.
	Capture of the Ark of the Covenant.
	Death of Eli at the age of 98.
	Samuel becomes Judge.
1035	David's birth.
1025	Second Battle of Ebenezer.
1020	Saul becomes king of Israel.

Introduction.—The Bible Story now enters that period when "there was no king in Israel; every man did what was right in his own eyes" (Judg. 17:6; 21:25). That was after Joshua "and all that generation also were gathered to their fathers; and there arose another generation after them, who did not know the Lord or the work which he had done for Israel" (Judg. 2:10). It was God's plan that Israel have a theocratic form of government; but, because Israel failed to cooperate, that form of government could not endure after the death of Joshua. Even under Joshua, the nation had not followed the divine instructions to utterly destroy conquered peoples. As a result, these nations later caused the twelve tribes of Israel no end of trouble. "They shall

become adversaries to you" (Judg. 2:3) was the expression used by the angel of Jehovah in referring to the trouble the inhabitants of the land would cause the Israelites.

Political and Religious Conditions.—Following the period of Joshua's leadership, the tribes of Israel became a very loose confederacy. The single binding influence was their covenant with Jehovah. The next generation, however, "forsook the Lord . . . they went after other gods, from among the gods of the peoples who were round about them" (Judg. 2:12). Each tribe, too, went its own way and fought its own battles, either alone or in alliance with one or more other tribes. Great jealousies and misunderstandings developed among some of the tribes, so that they often quarreled and fought among themselves. When Jehovah became angry with one or more tribes, "He gave them over to plunderers, who plundered them" (Judg. 2:14). The lack of unity among the tribes now rendered them easy prey to the nations they had previously conquered, and they were often reduced to servitude. It was inevitable that Israel was in constant difficulty, and crisis followed crisis in rapid order (Judg. 2:1-15).

The Judges.—In each extremity, "when the people of Israel cried to the Lord, the Lord raised up for them a deliverer" (Judg. 3:15). These saviours, who were generally great military leaders, were called *Judges*. To Israel, a judge was more nearly a leader, a deliverer or a general than a judge as we understand the term (Ps. 148:11; Prov. 8:16; Amos 2:3). Some of the judges ruled only locally, but others ruled two or more tribes. At times, two or more would be ruling concurrently in different areas or, possibly, one or more would be subordinate to another, such as the arrangement Moses had (Ex. 18:21-26). The records concerning some of these leaders are quite complete, but others receive little more than passing mention.

Scholars are not wholly agreed as to the characters who should be listed as judges. At least six of the number delivered one or more tribes from serious oppressions. They were Othniel, Ehud, Shamgar, Deborah (the prophetess with whom Barak was associated), Gideon and Jephthah. Five others also are named: Tola, Jair, Ibzan, Elon and Abdon. Samson's exploits are given in detail in the text; and he is generally considered as a member of the group. The high priest Eli and Samuel, the prophet, also acted as judges (1 Sam. 4:18; 7:15). Gideon, who drove out the Midianites, was invited to become king but refused. After his death, his son Abimelech, without an invitation, usurped the kingship at Shechem where he ruled for three

disastrous years. He is often erroneously included among the judges. Saul, the first king of the monarchy, was in reality only a judge, because he was not permitted to establish a royal line of kings, even though he did lead all Israel. However, the monarchy is dated from the beginning of his reign. David was little more than a judge during the 7½ years he was king of Judah. He really became king of Israel only when all the tribes united under him following the death of Ishbosheth (2 Sam. 5:1-5). There may have been other judges whose names are not recorded.

In those two centuries, intrigue, chicanery, cruelty and murder were common occurrences. There was no stable government, and Israel's political bankruptcy stood out in marked contrast to the well organized monarchies about it. A judge became a leader only when the people had no other choice; and his orders and decisions were carried out only when they met with an overwhelming public approval. From such a period, there emerged some of history's most virtuous and noble characters. Yet we are shocked at the ruthless and barbarous methods employed by many of these great heroes and heroines (Judg. 5:24-26; 8:5-16). It was Israel's bloodiest period. In the narrations of the Book of Judges, there are very few accounts of death from natural causes!

Duration of the Period.—It is impossible to fix dates in this period with any great degree of accuracy. The era began with the death of Joshua (c.1215 B.C.) which occurred about 65 years after the exodus from Egypt. By accepting Eli and Samuel as judges, the period is made to end with the appointment of Saul as king about 1020 B.C. The information in the text about this era is both obscure and abstruse. Adding together the years of oppression and of rest when a judge was ruling, as recorded in the Book of Judges, gives a total of 410 years. In another place it is stated that Solomon began to build the Temple 480 years after the exodus (1 Kings 6:1). If to the 410 years above are added 40 years for Moses (Deut. 2:7), 25 years for Joshua, 40 years for Eli (1 Sam. 4:18), 40 years for David (1 Kings 2:11) and 4 years of Solomon's reign, the result is 559 years instead of 480 years; and the 559 years do not include the years of Samuel.

Jephthah, one of the later judges speaking in round numbers, refers to the period following the arrival from Egypt as 300 years (Judg. 11:26). These inconsistencies apparently do not worry present-day scholars who have checked the textual data against archaeological discoveries. They are generally agreed that the period was of about two centuries' duration. Furthermore, when it is considered

that many of the judges were contemporaries, and that some of the oppressions ran concurrently or overlapped, there is no difficulty in confining all the events of the era within a 200-year period. From this discussion it must also be apparent that there is much uncertainty about the chronology of this age.

It might be noted in passing that much of our history of this period is found in 1 Samuel, a book that was written principally for religious purposes. While this book has great religious value, there seems to be a danger that exaggerated value may be given to its historical information.

The Book of Judges is the main source of information for this period. It is a collection of stories, most of which deal with local conditions or events. Most of these stories were handed down by word of mouth for many generations, even for many centuries, before they were recorded. Undoubtedly, these narrations underwent many revisions in that long period; yet they fit so well into their times, and are so frequently confirmed in their accuracy by other sources, that scholars feel that the book depicts the true conditions of that period. Because the accounts were gathered from many sources, students have great difficulty with the chronology of this period. Then, too, there is frequently more than one account of the same event. Occasionally, when the accounts vary in their details, and the redactor has included all the material of the various sources, an all but impossible situation arises, as when Gideon "put trumpets into the hands of all of" his 300 men "and empty jars with torches inside the jars"; then, in addition, each man shouted and drew his sword (Judg. 7:19-22).

Early Conquests.—The narratives contained in chapter 1 of Judges are somewhat ambiguous. Lots were cast to determine which tribe would begin the war. When the lot fell to Judah, Simeon was invited to join that tribe. Together they defeated the Canaanites and the Perizzites under Adoni-bezek. This was probably Adoni-zedek, but the latter part of his name was confused with the city (Bezek) where he was found (Josh. 10:1; Judg. 1:5). It is certain that Jerusalem was not conquered until David did so (Judg. 1:8,21; 2 Sam. 5:6,7).

Caleb's campaign in the south is of particular interest, because it introduces us to his half-brother Othniel, who also becomes his son-in-law. Caleb promised his daughter Achsah "to wife" to any man who captured Debir. By its capture, Othniel won Achsah, and began a great military career. Later he became a judge as well as a national hero. His substance was greatly augmented by an inheritance which his wife requested from her father (Josh. 15:15-19; Judg. 1:9-15; 3:8-11).

Judah and Simeon carried on further conquests in which they "took possession of the hill-country" (Judg. 1:19). Bethel (Luz) was captured by the house of Joseph, that is, by the Manassites and the Ephraimites (Judg. 1:22-26). But many places the tribes, acting independently, were unable to take (Judg. 1:27-29). Some of the northern tribes were either unable to drive out the Canaanites or did not possess the courage to do so (Judg. 1:30-36), and settled down among them. For this disobedience, the angel of the Lord rebuked Israel (Judg. 2:1-5).

CHAPTER 28.

ISRAEL UNDER THE JUDGES.

(See Map on Page 152).

Othniel Becomes the First Judge.—Israel's first great oppressor was Cushan-rishathaim, meaning "the Cushite of double wickedness" (which may have been a term of contempt and not a proper noun). That oppression lasted 8 years before Othniel drove the tyrant from the country, "so the land had rest forty years" (Judg. 3:11). What this means is not certain. It may mean that no oppressor appeared in a part of Canaan for that period of time. It could hardly mean that Othniel maintained a well-disciplined Israel for so long a time. Possibly it means that there is no record of that portion of Canaan for 40 years (Judg. 3:8-11).

Ehud, the Second Judge.—The next king who ruled over Israel, because of its apostasy, was Eglon, the king of Moab. Israel served him for 18 years. When the Hebrews cried unto Jehovah, He sent Ehud to deliver them. The Moabites were descendants of Lot and had no difficulty in making an alliance with their close relatives the Ammonites and, the cousins of both these tribes, the Amalekites or Edomites (descendants of Esau). The textual narrative tells how Ehud slew Eglon by a ruse, then defeated the confederacy. "And the land had rest for 80 years" (Judg. 3:30) (Judg. 3:12-30).

Shamgar the Judge.—The time and length of Shamgar's exploits are not known, but they occurred before Deborah's time and likely within Ehud's period of judgeship. Some authorities deny that Shamgar was a judge. Deborah informs us that the country became filled with Philistine highwaymen and travelers went through byways (Judg. 5:6). Shamgar, who is generally regarded as the third of the judges, is noted for having delivered his country from this Philistine

tyranny. He displayed great personal strength and courage by killing 600 of the enemy with an ox-goad (Judg. 3:31). This was probably accomplished by ambushing the Philistines, one or two at a time. Shamgar and Samson were much alike in that their exploits were irregular feats of personal prowess that had little effect upon the nation. Their achievements, however, did give the people courage and proved to them that the Philistines were not invincible.

Only one verse in the Bible is devoted to this minor judge's acts, and it is inserted in the story of Ehud between verses, Judges 3:30 and 4:1. This indicates that the two must have been contemporaries or, at least, were thought to have been by a redactor or compiler. The Philistines became a constant "thorn in the side" of Israel on its southwest; but it was not until the days of Eli, Samson and Samuel that they became such a scourge that Samuel dealt them a serious blow at Ebenezer (1 Sam. 7:3-12). Saul and David also had much trouble with the Philistines.

Deborah and Barak.—The Victory Song of Deborah (Judges 5) is the most important chapter in the Book of Judges, because it gives an accurate description of conditions as they existed in Israel in the Period of the Judges. Some Biblical students aver that it is the oldest poem in the Bible. Scholars are generally agreed that it was written immediately after the victory over Jabin's army; and, most likely, in the identical words we have today, except for verse 31 which may have been added later. Most Bible students think that the poem was written by the prophetess Deborah herself, but verse 12 has produced some uncertainty of this.

The poem also gives a good idea of the religion of that time as well as the conception of God. The people were very worldly in their attitude toward God and religion. They called upon the Lord in their need; but, when the trouble had passed away, they turned to other gods, because this brought them great favor with their neighbors.

Deborah's song and the preceding chapter (4) not only tell of the deliverance but also outline the circumstances that led up to this important historical event. Jabin, the king of a part of Canaan, whose capital was at Hazor, had oppressed some of the northern tribes of Israel for 20 years. He had a mighty army which contained among its equipment 900 chariots of iron, and whose captain was Sisera. The judge of Israel at that time was Deborah, the prophetess. At her command, Barak raised 10,000 armed men of the tribes of Naphtali and Zebulun. The poem states that this army was augmented by men from four other tribes.

Deborah and Barak, at the head of their army, met Sisera at the head of Jabin's army near the city of Taanach and the Kishon River. The latter is a mountain-fed stream, dry at times and a torrent at other times. Apparently a mountain storm made it a torrent which swept away Jabin's chariots, and his army was routed. Sisera escaped but later was murdered by Jael, the wife of a Kenite. Barak pressed his advantage, and soon Jabin's whole army was defeated. "And the land had rest for forty years" (Judg. 5:31). This battle took place about 1100 B.C. on the plain of Esdraelon (valley of Jezreel), which was an important battlefield for thousands of years. It lies along the northern boundary of the territory that belonged to the half-tribe of Manasseh west of the Jordan (Judg. 4:5).



Mount Tabor (over 1800 feet high) from the southwest. It was from this mountain that Barak launched his attack upon Sisera (Judges 4:12-14). The mountain is otherwise famous in Hebrew history.

Gideon and the Midianites.—Once again "the people of Israel did what was evil in the sight of the Lord" (Judg. 6:1). Punishment followed swiftly. The Midianites and Amalekites from east of the Jordan overran the land, plundered the Israelites and forced them to seek safety by hiding in caves or the mountains, or to find refuge in fortified cities. To save their grain, the Israelites hid it in pits. This oppression lasted for 7 years; and, as was their custom, "the people of Israel cried to the Lord" (Judg. 6:7). This time God called Gideon of the tribe of Manasseh to deliver Israel from slavery, and

to re-establish the worship of Jehovah in the land. That same night Gideon tore down his father's altar to Baal and built an altar unto Jehovah. For this, he would have been put to death except for the timely intervention of his father.

Gideon gathered 32,000 men from the four northwestern tribes. At the command of Jehovah, this number was first reduced to 10,000 then to 300 to demonstrate that the coming victory was not to be due to Israel's ability, but to the Lord's hand.

Gideon took a position on Mount Gilboa overlooking the large enemy army in the valley of Jezreel to the north, possibly not over five or ten miles from the scene of Deborah and Barak's illustrious victory. It was on this occasion that Gideon prayed for a sign of victory and received God's assurance in the well known answers involving the fleece and dew. In accordance with His promise, God gave Gideon a great victory; and the land had rest 40 years. This victory was long celebrated as the "day of Midian" (Isa. 9:4; see Isa. 10:26).

Some of the sidelights of this story are worth noting. Ephraim, the leading northern tribe, was jealous because it had not been invited to join in the war, but was soon calmed by Gideon's ready wit and flattery. After his great victory, the people wanted Gideon to be king, and the office to be hereditary in his family. This he refused, saying, "The Lord will rule over you" (Judg. 8:23). Gideon committed a grievous error in having an ephod weighing about 45 pounds made from the golden earrings of the Midianites, because his own people later worshipped this ephod as an idol (Judg. 6:1—8:29).

Abimelech the Usurper.—An equally appropriate term for the caption of this narrative would be "Abimelech the Murderer." Gideon the judge, who was also known as Jerubbaal, had many wives and 70 sons. Besides these, he had a son named Abimelech whose mother was a *secondary wife*, a woman of Shechem 30 miles north of Jerusalem. This son coveted royal power. He appealed to his mother's relatives in Shechem for assistance, representing that unless he was made king the other 70 sons of Gideon would rule over them. Abimelech was given 70 pieces of silver from the temple of Baal, with which he hired others to kill his half-brothers. All were murdered except the youngest, Jotham, who hid. Abimelech was then crowned king in Shechem. Young Jotham then denounced the conspirator's act as a crime against God. The accusations include a fable (Judg. 9:7-15). Its connection with the situation is rather far-fetched, but it does contain a moral in that Abimelech was a destroyer just as the bramble is in the story.

Abimelech reigned three years but dissension soon developed between him and his subjects. In his absence, Gaal led a plot against him. But the governor, Zebul, sent word to Abimelech who returned, took and destroyed Shechem by a stratagem and then sowed salt where the city had been. Abimelech next laid siege to Thebez (possibly the Tubas of today), which fell to him. Many of the inhabitants fled to a tower in the city. While endeavoring to set fire to the tower, Abimelech was struck on the head by an upper mill-stone thrown by a woman. His skull was fractured and he knew that he was mortally wounded. Feeling that it was dishonorable to be killed by a woman, he called upon his armor bearer to dispatch him. Archaeologists have found what is thought to have been ancient Shechem. It has indications that it was an Israelite city which was destroyed about 1100 B.C. (Judg. 8:30—9:57).

Tola and Jair.—There are indications that these two minor judges were related and that, at least, Tola may have survived from Joshua's time. If so, it is further evidence of the shortness of this period. Apparently, both were only local characters whose judgeships were synchronous with parts of the judgeships already discussed. (For those who care to pursue these topics further, see Gen. 46:13; Num. 26:23; 32:41; Deut. 3:14; 1 Chron. 2:21,22; 5:23; 7:1; 1 Kings 4:13). Tola lived, died and was buried in Shamir in the hill-country of Ephraim, where he was judge for 23 years (Judg. 10:1,2). Jair was a judge for 22 years following Tola. He had 30 sons and was a man of much means. Each son administered a city and possessed an ass colt on which to ride (Judg. 10:3-5).

Jephthah Conquers Ammon.—The Ammonites were the next oppressors of Israel for its apostasy. These oppressors were descendants of Lot's second son. They lived on the edge of the desert to the east of the Transjordanic tribes, whom they vexed for 18 years before invading their country. The two and a half tribes living in Gilead east of the Jordan, being without a leader, invited Jephthah, a Gileadite then living in the land of Tob, to become their chief. Jephthah had been driven out of his home by his half-brothers and had fled to Tob for safety. There, he established a widely known reputation as the leader of a band of "worthless fellows" (Judg. 11:3)—probably highwaymen. The newly selected leader was skeptical and exacted a promise from the Hebrew elders that if Jehovah gave him the victory he should be Israel's judge.

Jephthah then entered into negotiations with the king of Ammon in an attempt to avert war. An appeal was made to the enemy's

sense of justice, but to no avail. Jephthah gained a great victory in which the power of the Ammonites was destroyed; and they remained in subjection until the reign of Saul (Judg. 10:6—11:33).

Jephthah's Vow.—At the outset of the Ammonite campaign, Jephthah vowed that, if he returned in peace after a victory over the enemy, he would offer up to Jehovah as a burnt-offering whatsoever came forth from the door of his house to meet him. Upon his triumphant return, the first person to meet him was his daughter, an only child. In his anguish, he rent his clothes and told her of his vow. The girl submitted, but requested two months in which to bewail her sad fate, especially the loss of hope of children, and the possible honor of being the mother of the Messiah. "And at the end of two months, she returned to her father, who did with her according to his vow which he had made" (Judg. 11:39) (Judg. 11:30,31,34-40).

The Ephraimite Quarrel.—The leading tribe of the north again made a false accusation against a leader, for not inviting them to join in a campaign against a common enemy. Jephthah did not cajole them as Gideon had done and, as a result, war broke out between the Ephraimites and the tribes east of the Jordan. The Ephraimites were defeated and became fugitives in Gilead. Jephthah's men commanded the fords of the Jordan and tested each man seeking to cross by requiring him to pronounce the word *shibboleth*. The Ephraimites were caught as they attempted to reach home on the other side of the river, because they said *sibboleth* (Judg. 8:1-3; 12:1-7).

Death of Jephthah.—Jephthah judged Israel 6 years and died. He was buried in a city of Gilead. In the Epistle to the Hebrews, he is referred to, along with some of the other principal judges, as one who accomplished great works through faith (Heb. 11:32).

Judges Ibzan, Elon and Abdon.—These were all minor judges who seem to have ruled a part of Israel for a period of 25 years. Nothing is known about them except the information given in Judges 12:8-15. The most interesting facts concerning them pertain to the large families possessed by Ibzan and Abdon. The latter had 40 sons and 30 grandsons, all of whom had ass colts to ride, a sign of great affluence in those days. Ibzan had 30 sons and 30 daughters; and brought in wives from abroad for his sons.

The Samson Stories.—Samson was the superman of the Bible. His great personal strength and courage have made him one of the most remarkable characters of history. Since all of his heroic deeds were performed as a result of his relations with the Philistines, who were unknown on the coast of Canaan until after 1200 B.C., Samson

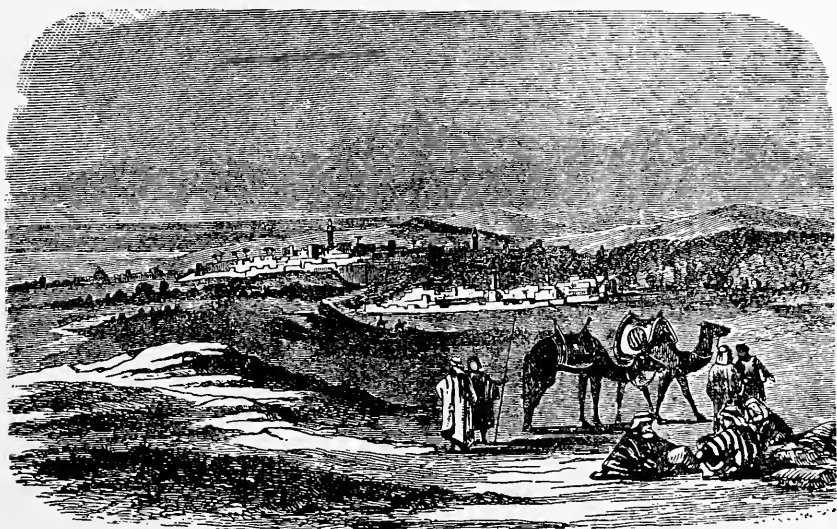
must have lived in the middle of this period, about the same time as Jephthah. Judah and Dan had been separated from the northern tribes for some time. That is the reason that no mention is made in the text of these two tribes cooperating in any of the recently-discussed campaigns. This does not mean, however, that the southern tribes had enjoyed an entirely peaceful existence. The Philistines, who possessed iron implements and were martially superior to the Israelites, had reduced Judah and Dan to tributary colonies. Samson was born in the territory of Dan at Zorah on the boundary of Judah; and knew the Philistines all his life. In fact the Philistine woman to whom he was betrothed in early life lived in Timnah, less than 5 miles distant from Zorah. It was these same oppressive people whose continued raids welded the 12 tribes into a united nation (Judg. 13:1—14:4).

When the spirit of Jehovah began to move Samson, he sought a quarrel with the Philistines by asking for the hand of a woman he had seen at Timnah. On one occasion when he was calling upon her, a young lion rushed at him from a vineyard. "And the Spirit of the Lord came mightily upon him" (Judg. 14:6) and Samson, bare-handed, rent the lion as though it were a small goat, but he told no one of his feat of courage and strength. Another time when he was passing, he found a swarm of bees in the lion; he ate some of the honey but still told no one. At the time of his marriage, he gave a feast lasting 7 days. His wife's people furnished him with 30 companions or groomsmen. He attempted to promote an altercation with these by a wager of 30 linen garments and 30 changes of raiment that they could not solve a riddle that he would propose. The groomsmen were unable to solve the riddle; and they threatened Samson's wife, who betrayed him by first wheedling the secret from him, then giving it to the 30 men. This treachery so angered Samson that he went to Ashkelon, a Philistine city, where he killed 30 men and gave their clothes to his groomsmen. He then went to his father's house, leaving his bride at her father's home (Judg. 13:25—14:19).

The Philistines avenged the murder of the 30 Ashkelons by giving Samson's wife to one of his recent groomsmen. When he brought a kid to his wife soon after, her father refused to permit Samson to see her. He retaliated by taking 300 foxes (probably jackals) which he tied in pairs by the tails, with a firebrand between each pair of tails. After setting the brands on fire, he turned the foxes loose in the enemy's ripe grain which was consumed along with their olive orchards. The Philistines were so incensed at Samson's

wife and father-in-law, for antagonizing Samson and causing him to wreak vengeance upon them, that they burned the father and daughter. Although Samson had indicated that he felt fully avenged, he used this last act as an excuse to vent his wrath still further and he slew a great many more. After that he took refuge in "the cleft of the rock of Etam" (Judg. 14:20—15:8).

The Philistines then marched against Judah, which secured peace by inducing Samson to give himself up. He permitted 3,000 of his pusillanimous countrymen to bind him. Then they conducted him to the enemy camp where he was received with shouts of triumph. And again "the Spirit of the Lord came mightily upon him" (Judg. 15:14); whereupon, he burst the ropes, seized "a fresh jawbone of an ass" (Judg. 15:15) and slew a thousand men. Samson readily testified that the source of his strength was the Almighty, and his people recognized him as their judge or deliverer (Judg. 15:9-20).



Gaza.

Samson and Delilah.—Samson next went to Gaza, where he was tempted and fell into sin. The Gazites locked the city gate, planning his murder the next morning. But he arose at midnight, pulled out the gate posts and carried them, with the gate and bar, 40 miles to the top of a hill over by Hebron. He next formed his fatal entanglement with Delilah, the third Philistine woman of questionable character in his life. She was bribed by the enemy lords to entice from him

"wherein his great strength" (Judg. 16:5) lay. After three deceptions, "she pressed him hard with her words day after day, and urged him, his soul was vexed to death" (Judg. 16:16), until he yielded and revealed his secret. Delilah then had a man "shave off the seven locks of his head. Then she began to torment him, and his strength left him" (Judg. 16:19). She then turned him over to the Philistines who put out his eyes, and made him grind at the mill in the prison-house at Gaza.

Unnoticed by his captors, his hair began to grow; and, as it did so, his strength returned. At a great feast to their god Dagon, for delivering Samson into their hands, he was brought into the temple to make "sport before them." The building was filled with men and women and 3,000 more were upon the roof. Samson prayed to Jehovah for aid, which was granted, and he pulled down the two pillars which supported the roof. The house fell in ruins, killing Samson and "all the people that were in it. So the dead whom he slew at his death were more than those whom he had slain during his life" (Judg. 16:30). Samson judged Israel 20 years. After his death, his relatives went down to Gaza, secured his body and buried him "in the tomb of Manoah his father" (Judg. 16).

Samson the Nazirite.—Samson's long hair did not of itself endow him with his great strength. His seven long locks were only the tokens of his ordination as the servant of the Lord. A man may have a contract which provides for the building of a house, but the contract is not the house; and if the man breaks his contract, he loses his right to have the house built. The contract is only the symbol of a right; and so it was with Samson, his hair was but the symbol of his consecration. When his head was shaved, his vow as a Nazirite was broken, and he was no longer consecrated to God. "The Lord had left him" (Judg. 16:20). But Samson was dedicated for life, even before his birth (Judg. 13:4,5). When his hair again grew and he called unto Jehovah, Jehovah heard his prayer and his preternatural strength returned. This seems to be proof positive that Samson was called by God.

Eli the High Priest and Judge.—Our first clear picture of Eli is of an old man reaping the fruits of the acts of wayward sons who have brought scandal to the priesthood. The infamy and disgraceful action of the sons, Hophni and Phinehas, stemmed from the father's laxness in their training. Because of his advanced age, Eli had turned over the office of chief priest to Phinehas. The sons then introduced the licentious rites of Canaan and Assyria into the worship of Jehovah. It was the young prophet Samuel, later to become a judge also, to

whom God first revealed His determination to remove the house of Eli from the priesthood. The prophecy against Eli's house, however, had been given even earlier than in Samuel's vision (1 Sam. 2:22--3:18).

The First Battle of Ebenezer.—Then came the first battle of Ebenezer in which Israel was disastrously defeated. The scene of this battle was probably due west of Shiloh, near Joppa in the land of Ephraim. In the first engagement, the Israelites were routed and about 4,000 of their number slain. They then went to Shiloh for the Ark of the Covenant. The second engagement produced a national calamity for the Hebrews. About 30,000 of them were slain, Hophni and Phinehas, who were in charge of the Ark, were killed, and the Ark was captured by the Philistines! Eli, who was 98 years old and blind, anxiously awaited news of the outcome of the battle—probably with an uneasy conscience and great apprehension. When the results were told him and he heard mention of "the Ark of God" (1 Sam. 4:18), he fell backward, broke his neck and died. He had judged Israel 40 years (1 Sam. 4:1-22).

The Ark of the Covenant.—It might be well, at this time, to trace the entire history of the Ark of God and its contents. The Ark was constructed at Sinai in accordance with divine instructions as a repository for the Testimony of the Lord, consisting of the ten commandments on two tablets of stone, written by the finger of God (Ex. 25:10,16,21; 30:6; 31:18). Later, other articles were kept with the Ark: a pot of manna, the rod of Aaron and the Book of the Law. But these must have been removed or lost at the time the Ark was captured, for we hear no more of them (Ex. 16:33,34; Num. 17:10; Deut. 31:26; Heb. 9:4). The custodians of the Ark were to be the descendants of Kohath of the tribe of Levi (Num. 3:29-32). It preceded the children of Israel on their journey after leaving Sinai (Num. 10:33). Joshua commanded the people to watch it as a signal for the start across the Jordan (Josh. 3:3). While the priests bearing it stood in the Jordan, the waters were held back as the people passed over (Josh. 4:10,11). It was with the army when the city of Jericho was compassed and destroyed (Josh. 6:1-21).

During the conquest of Canaan, the Ark of the Covenant was kept at Joshua's headquarters at Gilgal, near the Jordan by Jericho. After the conquest, it was moved to Shiloh (Josh. 18:1) where the people went "year by year . . . to worship and to sacrifice to the Lord of hosts" (1 Sam. 1:3). Hophni and Phinehas were there as priests (1 Sam. 1:3). There the Ark remained until it was taken to the second engagement of the first battle of Ebenezer (1 Sam. 4:4).

The Philistines kept the captured Ark for 7 months, during which time it brought death and suffering to many of their people. Even their god Dagon was unable to stand before it. First, the enemy took it to Ashdod, one of his five great cities. From there it was sent to Gath and then to Ekron. In each city it caused plagues and death, and it was returned to Israel (1 Sam. 5:1—6:18). It arrived at Beth-shemesh, where a great many people were killed for looking into it (1 Sam. 6:19). From there it was taken to Kiriath-jearim, where it remained for 20 years (1 Sam. 7:1,2); and where Eleazar was sanctified as keeper of the Ark (1 Sam. 7:1). Thence, it was taken to Perez-uzzah, where it was in the house of Obed-edom, the Gittite, for 3 months (2 Sam. 6:1-11). David then took it to Jerusalem, where it was placed in the tabernacle which he had prepared (2 Sam. 6:12-17).

When Solomon built the Temple, he placed the Ark of God in the Holy of Holies (1 Kings 8:1-9), where it remained until the Temple was burned at the destruction of Jerusalem by Nebuchadnezzar in 587 B.C. Josephus states definitely that the Ark was in the rebuilt Temple, which was completed in 516 B.C. In this, he must have erred, for no mention is made of it in the Scriptures. It is interesting to contemplate what the extraordinary effect would be on the world of today if some archaeologist were to discover the Ark and the two stone tablets on which God wrote the ten commandments with His own finger!

Samuel the Prophet and Judge.—Samuel was a transitional character. He was the last of the judges and the founder of the Jewish monarchy. He was the first in that regular succession of prophets which continued uninterruptedly for 600 years; and did not cease until the death of Malachi at the end of the Restoration Period. Hannah was the childless wife of Elkanah. She prayed for a son and vowed that, if her petition were answered, she would dedicate her son to Jehovah as a Nazirite. Her prayer was answered, and she named the infant Samuel. As soon as he was old enough, he was taken by his mother to the tabernacle at Shiloh, where he was put in the charge of Eli the high priest, to be trained in the service of the Lord. His sacred duties began early in life; and, upon the death of Eli, he became the leader of Israel in both temporal and spiritual affairs (1 Sam. 1:1—2:11; 7:3-17).

The boy Samuel, clad in a linen ephod and robes his mother brought him, assisted Eli in his work, apparently doing such minor tasks as opening the doors in the morning. While yet a mere child, Josephus says he was 12 years old at the time, God made Samuel

the medium for announcing to Eli the doom of his house. "And all Israel from Dan to Beer-sheba knew that Samuel was established as a prophet of the Lord" (1 Sam. 3:20). Samuel's prophetic office is dated from that occasion. There had been occasional prophets before: Moses, Miriam, Deborah and possibly Ehud; but, with Samuel, a continuity of office appears for the first time (1 Sam. 2:18; 3:1-21).

Samuel's life furnishes one of the most useful and perfect characters among the great number of grand worthies to be found in the Scriptures. His home was at Ramah, but he traveled a circuit which included also Bethel, Gilgal and Mizpah. He built an altar at his home; hence Shiloh must have been destroyed at the time the Ark was captured in the first battle of Ebenezer (1 Sam. 7:15-17; 19:18-20).

Schools of the Prophets.—About the end of this period, Samuel established seminaries for the prophets. In the Old Testament reference is made to the "sons of the prophets"; and modern writers speak of the "schools of the prophets." In those schools neophytes learned to cultivate the *gifts of prophecy*. These were the world's first regular institutions for religious instruction and training. In Samuel's time, such schools were located at Ramah, Bethel, Jericho and Gilgal (1 Sam. 19:20; 2 Kings 2:3,5; 4:38).

The Second Battle of Ebenezer.—After the death of Eli, Samuel was the judge or leader of at least a part of Israel. He began, at once, to institute reforms and to lead the people away from their idols back to the true God. The prophet called an assembly at Mizpah, for the purpose of praying, fasting and making sacrifices to Jehovah. When the Philistines heard of this convocation, they prepared to attack the children of Israel. But "Samuel cried to the Lord for Israel; and the Lord answered him" (1 Sam. 7:9). The enemy was smitten by a great thunderstorm and Samuel, taking advantage of the enemy's difficulty, gained a great victory at Ebenezer. And Israel enjoyed relief from the Philistines for a long time thereafter. This victory convinced the people that God had raised up Samuel to be a judge or deliverer just as He had raised up Gideon and Jephthah (1 Sam. 7:3-14).

CHAPTER 29.

THREE TRIBAL EVENTS OF THE PERIOD.

(See Map on Page 152).

Introduction.—Several influences in Canaan combined to bring about conditions which caused the people to clamor for a king. This demand eventually was granted. But, before proceeding to a discussion of that period, some consideration should be given to three outstanding events that undoubtedly occurred in the period now under discussion. These are: 1. The Story of Ruth. 2. The Migration of the Tribe of Dan. 3. The Slaughter of the Benjaminites. The text states definitely, in each case, that the event occurred either in the Period of the Judges or when "there was no king in Israel" (Judges 18:1; 19:1; Ruth 1:1), an expression used in the Bible for the single purpose of referring to this era. All these events seem to have taken place early in the period and, probably, in the order given above.

The Story of Ruth.—The Book of Ruth records one of the most enchanting idyls ever written. It portrays a loyalty that entitles Ruth to be ranked with the most faithful of her time. For such great faith, she was greatly rewarded, even to being placed in the ancestral line of the Messiah (Ruth 4:21,22; Matt. 1:5). The text is so clear that only the epitomized story will be recounted. Because of a severe famine in the land of Judah, Elimelech an Ephrathite of Bethlehem in Judah was driven into Moab. With him were his wife Naomi and their sons, Mahlon and Chilion. There the sons married Orpah and Ruth. Ten years after entering Moab all three men had died, and Naomi decided to return to her native land. She released the two younger women, so that they might remain in their own country; however, they began the journey with her. Naomi then pointed out the advantages to them of remaining behind, whereupon Orpah kissed her mother-in-law; and went "back to her people and to her gods" (Ruth 1:15). But Ruth gave the reply that has come to be so well known throughout Christendom: "Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die, and there will I be buried. May the Lord do so to me and more also if even death parts me from you" (Ruth 1:16,17). The two women, Naomi and Ruth, then traveled on until they reached Bethlehem. They arrived at the beginning of the barley

harvest (early April). Naomi's outburst to her old friends against the Almighty was on the verge of blasphemy; and stands out in strong contrast to Ruth's devotion to her new-found God (Ruth 1).

Upon arrival Ruth went into the fields to pick up grain that had been missed by the harvesters; and happened to go into the field of "a kinsman of her husband's, a man of wealth" (Ruth 2:1) named Boaz. He was a grandson of Nahshon, prince of Judah, and thought to be the son of Rahab, who concealed the spies at Jericho. Much of the Book of Ruth is employed in telling how Ruth became the wife of Boaz. He was a near relative of her deceased husband, though not the nearest. The nearest refused to marry her, because he feared a technicality which might cause him to lose his inheritance. Then Boaz married Ruth. They had one son named Obed and, through him, became the great-grandparents of David, the great king of Israel and the father of Solomon (Ruth 2:1—4:22).

The Danites Migrate North.—Originally, the tribe of Dan was settled in an area extending southeast from Joppa to about half way to the Salt Sea (Josh. 19:40-48). Most of that land consists of plains and valleys which the Amorites held (Judg. 1:34); and many of its cities were given to the Levites (Josh. 21:5,23,24). This tribe thus found itself without adequate territory; and, all of Canaan having been assigned, five spies were sent to the north of Canaan to seek a new home for the tribe. The spies found a city named Laish near Mt. Hermon which was isolated, quiet and secure, and surrounded by good land. The tribe sent an expedition against the city which was destroyed along with its inhabitants. When the city was rebuilt, it was named Dan after the founder of the tribe (Judg. 18:7-10,27-29).

The spies, on the first trip,¹ had stopped at the home of Micah who had a Levite priest and idols. When the spies again passed that way with the expedition, the images were stolen. Jonathan, the priest, was happy to accompany the group, because, by so doing, he became priest to a whole tribe instead of just a household. He and his sons served as idolatrous priests for the Danites "until the day of the captivity of the land" (Judg. 18:30). This probably refers to the invasion of Tiglath-pileser II about 733 B.C. when the northern country was depopulated, and not to the fall of Samaria in 721 B.C. (Judg. 17:1—18:31).

The War against Benjamin.—This is quite a lengthy narrative contained in chapters 19-21 of the Book of Judges. The incident that brought on the war occurred at Gibeah in Benjamin. A Levite and his concubine, or secondary wife, had taken refuge in that city for

the night. With difficulty they found lodging with an old man. The house was surrounded by men of evil intent who murdered the woman before morning. The Israelites assembled a great army, then demanded of Benjamin that the culprits be delivered for punishment. Benjamin refused, and prepared for war. In the ensuing battles, all of the tribe of Benjamin was destroyed except 600 men. The eleven tribes then lamented the loss of the one, and eventually found a way to provide wives for the 600 refugees, so that the tribe would not become extinct (Judg. 19-21).

When this account is considered in connection with other Biblical narratives, it presents some difficulties. These could be the results of errors in copying. But the importance of this gruesome story is that it demonstrates the existence of a national conscience and a basis for uniting, which most of the text suggests did not exist.

Part IX.

PERIOD 6. THE MONARCHY.

CHAPTER 30.

INTRODUCTORY CHAPTER.

Chronology of the Period.—Many of the principal events of this era are given in the table below. All the dates are estimates but are based upon rather reliable data. The dates pertaining to the latter part of the period are thought to be the more nearly accurate, but in no case is there thought to be an error greater than 25 years.

DATE	EVENT
1020 B.C.	Saul becomes king (1 Sam. 9:1—10:27). Saul relieves Jabesh-gilead (1 Sam. 11:1-11).
1018	War with the Philistines (1 Sam. 13:1—14:48).
?	War with Amalek and Saul's disobedience (1 Sam. 15). David anointed by Samuel (1 Sam. 16:1-13). David slays Goliath (1 Sam. 17). Death of Samuel (1 Sam. 25:1).
1005	Battle of Gilboa and Saul's death (1 Sam. 31). David at 30 becomes king of Judah (2 Sam. 5:4). Ish-bosheth becomes king of Israel (2 Sam. 2:8-10). Civil war between the two kingdoms (2 Sam. 2:12—5:7).
998	David becomes king of all Israel (2 Sam. 5:1-5). Capture of Jerusalem (2 Sam. 5:6,7). War with the Philistines (2 Sam. 5:17-25). The Ark is brought to Jerusalem (2 Sam. 6).
997 - 973	David's conquests.
?	David's great sin (2 Sam. 11:1—12:25).
974	Amnon and Tamar (2 Sam. 13:1-22).
972	Absalom murders Amnon (2 Sam. 13:23-39).
967	Absalom's rebellion (2 Sam. 15-18). Sheba's rebellion (2 Sam. 20:1-22). The Gibeonites avenged (2 Sam. 21:1-9). Second war with the Philistines (2 Sam. 21:18-22; 1 Chron. 20:1-8).

- 966 Adonijah's attempted usurpation (1 Kings 1:5-53; 2:13-25).
- 965 David's death (1 Kings 2:10,11).
- Solomon becomes king at the age of 20 (1 Kings 2:12).
- 961 Building of the Temple begun (1 Kings 6:1).
- 926 Solomon's death (1 Kings 11:43).

Establishment of the Monarchy.—At the first battle of Ebenezer there was no one to lead the fighting men of Israel and they suffered a great defeat. That disaster must have given rise to a desire for an authoritative leader—one who could call upon all the tribes for assistance in a national emergency. The situation was brought to a head when Samuel, in his old age, appointed his two sons judges in Beersheba. "Yet his sons did not walk in his ways, but turned aside after gain; they took bribes and perverted justice" (1 Sam. 8:3). The people were also aware of the surrounding warlike tribes, all of which had kings and were well organized to carry on wars. All these facts, the elders brought to Samuel's attention, and requested that Israel have a king. Samuel was angry with the elders and the people, but prayed to the Lord. God advised Samuel to protest to the people, but if they insisted on having a ruler to give them one. Samuel was also told to warn the Israelites what to expect from a king, he would demand much service, large standing armies and heavy taxes.

The nation refused to listen to Samuel, and renewed the demand for a king. Samuel again sought divine counsel; and, when the Lord told his servant to "make them a king" (1 Sam. 8:22), he sent the emissaries home. Here is a picture of God's great tolerance with man. It was His plan to have a theocratic form of government. But, because the people followed false gods and refused to cooperate, they were constantly in trouble. Now they seek a king as the panacea for all their woes. One is almost led to believe that the people of Israel had more confidence in a visible, earthly king than they had faith in a heavenly King.

The Lord does not disinherit His Chosen People for demanding a change in His plans; but, in granting their wish, He does warn them through Samuel that a king will not be, at best, an unmixed blessing. A kingdom was contemplated in Moses' time and he gave the people laws concerning earthly kings (Deut. 17:14-20). As a matter of fact, the kingdom as actually established was a compromise between a theocracy and a kingdom, and more nearly resembled the former than the latter. Just as a theocracy provided for the administration of government offices by human agents, so the kingdom

was to have a divine representative through whom the king was to receive his instructions. The Lord selected the rulers who remained in office only as long as they followed His instructions. Even Solomon lost his kingdom because of his sins (1 Kings 11:31-36). The fact that neither form of government rectified Israel's political conditions, nor cured its ills, was due to the human elements involved: the lack of loyalty, faith and unity among the people; and the lack of trust and fidelity on the part of the kings (1 Sam. 8; 9:16; 16:1,7-13).

The Three Monarchs.—It would be difficult indeed to find three men so dissimilar in so many ways as were the three kings of Israel during this period. Saul was a rough and untutored man with an inferiority complex, who insisted upon dominating all situations. He began his reign modestly enough but soon became arrogant and presumptuous. He would not share with others the credit for Israel's victories; nor would he accept the Lord's instructions transmitted to him through Samuel. Consequently, he was rejected by Jehovah and not permitted to form a dynasty.

David was a warrior king but a man after God's own heart. Because he had shed much blood, he was not permitted to build the Temple. He did, however, establish Israel as the greatest power of that time. But David lived beyond his effective years. When the king was old and feeble and unable to control his kingdom, three serious rebellions took place. Two of these were led by David's own sons.

Because of his great wisdom, Solomon is the most overrated character of the Bible. He received from David, his father, a strong confederacy of pastoral tribes which he developed into a powerful commercial nation, enjoying many advantages which were previously unknown to the Hebrews. But Solomon was not true to the Lord. Furthermore, he burdened his people with heavy taxes and slave labor, so that, at his death, the country was torn apart by rebellion. This breach was never healed, and contributed its part in the eventual destruction of the nation.

CHAPTER 31.

SAUL'S REIGN.

(See Map on Page 152).

Saul Becomes King.—The manner in which God indicated to Samuel His choice of Saul to be the first king of Israel, and the methods employed by Samuel to convey that information to Saul are told in great detail in the text (1 Sam. 9:15—10:16). At that time Samuel not only anointed Saul but gave him detailed instructions for the next few years. At once Saul had a new purpose in life, "and the Spirit of God came mightily upon him" (1 Sam. 10:10), and he startled his old acquaintances by his prophecies.

The future king was introduced to the people by Samuel at Mizpah, and when Saul stood up and it was seen that he was head and shoulders above all the rest, Israel as a whole was well pleased. Saul was from Benjamin, the smallest of the tribes and located between Judah and Ephraim, so that both the northern and southern tribes were satisfied as to his descent. Some few were dissatisfied with the selection, but Saul said nothing and proceeded home to await an emergency (1 Sam. 9:15—10:27).

Saul Relieves Jabesh-gilead.—The new king was most fortunate in starting his reign with a great victory. Soon after Saul's selection, the city of Jabesh-gilead in the territory of the east half of Manasseh was besieged by the Ammonites under their king Nahash. The citizens of Jabesh offered to surrender and become servants of the conquerors, but the Ammonites imposed the additional requirement that all of their right eyes be put out. When Saul was informed of the plight of his countrymen, he summoned the Israelites to follow him and Samuel in a campaign to rescue the hard pressed Jabeshites. Saul gained a brilliant victory over the enemy; whereupon some of the people were ready to kill those who had objected to him as king. Then Saul demonstrated a magnanimous spirit by forbidding such an act. Saul was conducted across the Jordan to Gilgal and formally proclaimed king. The men of war were numbered separately for Judah and Israel (the northern tribes). This indicates that the cleavage between the two sections already existed (1 Sam. 11).

Samuel's Address.—While the people were gathered to make "sacrifices of peace-offerings before the Lord," Samuel took advantage of the occasion to address Israel. This great discourse is given in

1 Samuel 12; and recounts God's protection and guidance of Israel in the past—how He had permitted them to be oppressed, then delivered them when they cried unto Him. It points out to both the king and the people the blessings of serving Jehovah. The people are reminded that they are Jehovah's chosen people; and, while they will be made to suffer for their sins, He will not forsake them (1 Sam. 12).

War with the Philistines.—After Saul had reigned two years, he established a standing army of 3,000 men; 2,000 of these were with the king in Michmash and Bethel, and 1,000 were with Jonathan, his son, in Gibeah. Jonathan precipitated a Philistine war by striking one of their small garrisons at Geba. The enemy then assembled a formidable force at Michmash. Saul gathered his forces including many new men at Gilgal, but his position seemed untenable. When Samuel failed to keep his appointment at that place, King Saul presumed to offer a sacrifice, which was a function reserved exclusively to the priests. That was Saul's first great mistake. Samuel condemned the king and informed him that, for his sin, his kingdom should not continue. Saul and Jonathan then joined forces at Geba, but only the two leaders possessed swords and spears.

Jonathan and his armor-bearer, by a bold exploit, started a panic in the camp of the enemy, so that the Philistines were fighting each other. Saul took advantage of this situation. By attacking the confused army, he slew a great many, especially in the vicinity of Beth-aven. In the heat of battle, Saul forbade anyone to eat until evening when he had fully avenged himself upon his enemies. This was his second mistake. His son had not heard of the order and ate, whereupon the king condemned him to death. But the people refused to permit the absurd order to be carried into execution. Saul later gained victories over the Moabites, the Ammonites and the Edomites, as well as the kings of Zobah and the Amalekites (1 Sam. 13:1—14:48).

God Rejects Saul.—The Amalekites, a tribe of nomads who had opposed Israel en route to Canaan from Egypt, had been marked for destruction by Jehovah. Through His representative, Samuel, Saul was instructed to "go and smite Amalek, and utterly destroy all that they have; do not spare them, but kill both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Sam. 15:3). Mixed in with the Amalekites were the Kenites, a group composed of descendants of Cain. They were not only ardent worshipers of the true God, but had assisted the children of Israel in their desert wanderings and had been their allies ever since. Saul warned the Kenites

of his proposed campaign, and they withdrew and were spared. Saul then carried out his instructions—that is, in form but not in spirit. While the tribe was practically destroyed, the king, Agag, was kept alive; and the best of the cattle were saved for a sacrifice. It has been suggested that the Israelites were probably more interested in the feast accompanying the sacrifice than in the sacrifice itself (1 Sam. 15).

There is a great spiritual lesson contained in Samuel's rebuke to Saul. It is the spirit in which an act is performed that matters; and not the outward form in which it is expressed. Because Saul had twice "rejected the word of the Lord, He also rejected Saul from being king" (1 Sam. 15:23). To be successful, a theocratic government, regardless of the name by which it is called, must have perfect understanding and cooperation between the political and spiritual heads. Saul as the political head of Israel was unable to fully subordinate his pride and will to God's commands. Saul and Samuel, the respective political and spiritual co-rulers of Israel, never met again after that interview (1 Sam. 15:34,35).

David Anointed by Samuel.—As soon as Saul had been rejected, the Lord commanded Samuel to anoint David, so that he might have ample time to prepare for the high office he would occupy later. It was necessary that this act be performed secretly, else Saul might kill all those who participated. After Samuel anointed the young man, "the Spirit of the Lord came mightily upon David from that day forward" (1 Sam. 16:13). Jehovah's choice won immediate approval. David was the 8th son of Jesse, the Bethlehemite of Judah. He was ruddy, beautiful, strong and very religious. He played the harp and was personally attractive. His family line has been traced in both directions, and is not surpassed in all history (1 Sam. 16:1-13; Matt. 1:1-16).

David Serves under Saul.—As a result of God's rejection of him as king, Saul became very depressed and subject to fits of insanity. To cure the insanity, his advisers suggested that a harp player be secured in the hope that his music might calm the king. So Saul commanded that a proficient harpist be brought to him. Someone recommended David, not only because he was an excellent musician, but also "a man of valor, a man of war, prudent in speech, and a man of good presence; and the Lord is with him" (1 Sam. 16:18). When David arrived, the king was greatly pleased with him and made him the royal armorbearer. As predicted, Saul was soothed by David's playing and he became well. David's experiences at

court and his association with the king and other leaders gave him excellent training for the future role he was to play in the destiny of his people (1 Sam. 16:16-23).

David Slays Goliath.—Apparently, after Saul's recovery, David's services were no longer needed permanently at the court. The young man then spent much of his time at home looking after his father's sheep. On one occasion when he was home, the Philistines invaded Judah and were encamped near Azekah, about 15 miles west of David's home at Bethlehem. His three oldest brothers were then in Saul's army, which occupied a high position across a valley from the enemy. Jesse instructed his young son David to take food to his brothers, and to bring back information about their welfare. It was on this trip that David killed Goliath—a colorful story which is too well known to be repeated here (1 Sam. 17).

David was careful to emphasize the fact that he was fighting in the name of Jehovah, and that it was his faith in God that won him the victory. When the Philistines fled back to their cities near the coast, they were pursued right to the gates by the Israelites.

When David went forth to meet Goliath, Saul inquired of Abner, his general, whose son the youth was. When David returned from his victory, Saul asked David himself. This raises the question: Why did Saul not recognize his recent armorbearer? It may have been that the two had been separated for such a long period—possibly a year or more—and David had so grown and changed in the meantime that the king did not know David when he saw him. It is also possible that Saul still was suffering from his former illness and his mind was not clear (1 Sam. 17:55-58).

Jonathan, Saul and David.—David's victory over Goliath was of inestimable value to the Hebrews, but it carried in its wake a whole series of adventures for the erstwhile shepherd. First, the text records the enduring love that Jonathan had for David. The full import of this beautiful narration can be understood only when it is studied in the light of the period in which it occurred. "Jonathan loved him as his own soul" (1 Sam. 18:1). The exchanging of clothing or armor effected a spiritual unity between the two. The effect was similar to that which followed when Elisha picked up the mantle that fell from Elijah (2 Kings 2:12-14).

At first, Saul was grateful to David, because the army had gained a great victory through his heroic deed; and the king had the young man permanently attached to the court. But when the victor of the Philistine giant was hailed everywhere as a conquering hero, Saul

became insanely jealous. The final straw was the singing of a new song by the women musicians:

"Saul has slain his thousands,

And David his ten thousands" (1 Sam. 18:7).

When Saul heard this song, he acted like a madman, and from that moment he was David's enemy. The king remembered Samuel's dire declaration (1 Sam. 15:28), and became morose. He began to fear David, who continued to play his harp for the king every day. Twice, in fits of jealous rage, Saul attempted to kill David as he played, but each time the young man escaped. Then, to remove David from the court, Saul made him a captain over a thousand men in the army. There he displayed exceptional ability, and the whole nation loved him (1 Sam. 18:1-16).

When Goliath was issuing his defiant challenge, Saul had promised great riches and his daughter Merab in marriage to the man who could kill the Philistine. This promise was not kept. The king renewed this promise provided David would lead the armies against Israel's old enemies, the Philistines. Each time Israel was attacked, David showed greater military strategy than he had previously. Nevertheless Saul gave his eldest daughter Merab to another. Still hoping to have the Philistines save him the trouble and stigma of killing David, Saul promised his younger daughter Michal, who was already in love with David, to the young hero if he would kill 100 Philistines. Instead of killing 100, David killed 200 and received Michal in marriage. As later developments proved, the plan was only a ruse by which the king hoped to kill his son-in-law, but Michal arranged for her husband's escape (1 Sam. 17:25; 18:1—19:17).

David is Forced to Flee.—Saul issued orders that David should be killed (1 Sam. 19:1). Jonathan quickly advised his friend to hide until the king could be dissuaded from this evil purpose. Jonathan then persuaded his father to restore David to his former position at court. David soon returned and, almost immediately, the young warrior was called upon to repel another Philistine invasion. Still Saul's madness brought on fits of temper in which he would attempt to kill David. It must have been at such a time that the king made the attempt on David's life referred to in the preceding paragraph, when he was saved by the warning of his wife Michal. It was now evident to David that he was unsafe in Saul's presence, and he left the court. And what would be more natural than that David would seek safety with Samuel at Ramah? When Saul was told of David's whereabouts, soldiers were sent to seize him, but were prevented by divine interference (1 Sam. 19:2-24).

The Covenant between Jonathan and David.—David fled from Ramah, and again sought his friend Jonathan for counsel and aid. The two reviewed the past and considered the future before formulating their plans. Jonathan was to determine whether it was safe for his friend to remain in the kingdom; then advise him by a most ingenious method. At that time the two made a covenant, which they called upon the Lord to witness. When Jonathan approached his father, he found him still determined to kill David. Saul was very angry at his son for interceding in behalf of his friend. The scene between the two not only divulges what was in the father's mind, but also reveals the son's loyalty to David. Jonathan was not swayed from his steadfastness by his father's accusations, nor by being reminded that so long as David lived Jonathan could not inherit the throne. Saul also attempted to shame his son into action against his friend, by making the point that if David became king, then Jonathan's mother would become David's wife. The interview ended by the father attempting to kill his son (1 Sam. 20:1-34; 2 Sam. 12:7,8).

David the Fugitive.—Following this experience with his father, Jonathan kept his rendezvous with David, and apprised him of all that had occurred. The two then renewed their covenant and separated. The greatness and sincerity of Jonathan's heart is all the more pronounced because the object of his affection was one whom he knew was destined to exclude himself from the throne.

David was quite depressed as he set out alone to leave the kingdom. On his way he stopped at Nob where he sought help from Ahimelech the priest. When the priest questioned him, David's faith was weak and he concocted a fictitious tale about being on a secret and urgent mission for the king. After receiving bread from the priest, David went to Achish, the king of the Philistine city of Gath. There fear seized him and he feigned insanity, but the Philistines took him before the king. The prisoner was eventually turned loose, because of a religious fear of insane persons. Unfortunately when David stopped at Nob, one of Saul's servants named Doeg was also there. Later he made a complete report to Saul of what he had seen and heard. Because of the assistance Ahimelech had given David, the king had 85 priests, including Ahimelech, massacred. One of Ahimelech's sons, Abiathar, escaped and joined David. The vengeance later exacted by the Gibeonites on Saul's descendants may have been partly the result of this brutal act (1 Sam. 20:35—21:15; 22:9-23; 2 Sam. 21:4-6).

David seems to have regained his faith, because he returned to Judah from Gath, and hid in a cave near Adullam only 12 miles

southwest of his native city of Bethlehem. There his family joined him. Thither also went a great many others: some discontented with Saul's administration; some escaping from trouble; and some running away from debts. In all, David became captain of "about 400 men" (1 Sam. 22:2), later increased to 600 men: Among the early arrivals were Abiathar the young priest from Nob, and Gad the prophet. The latter probably came from Samuel's school at Ramah. As his parents were old, David made arrangements for them to live across the Dead Sea in the land of Moab until the political situation became more stable at home in Judah. On the advice of Gad, David then moved into the forest of Hereth, which probably was not far away (1 Sam. 22:1-6; 23:6,13).

Saul Pursues David.—David heard that the Philistines were besieging the nearby city of Keilah, and pillaging the threshing-floors of the surrounding countryside. After consulting Jehovah and being directed to attack the marauders, David and his band gained a decisive victory over the Philistine robbers. When Saul learned that David was in Keilah, he made plans to seize the young leader and his whole band. But David recognized his danger, and went into the wilderness of Ziph close to Hebron. Saul now was spending all his time hunting David. But Jonathan continued loyal to his friend, and even sought him out to give him encouragement. It was at Ziph that the two met. After renewing their covenant, they parted never to meet again. The Ziphites betrayed David by reporting his location to Saul, who hastened after his quarry. Saul's movements were reported to David who fled to Maon, still farther south and "in the Arabah to the south of Jeshimon" (Wilderness of Judah) (1 Sam. 23:24). There, on the verge of capturing the fugitives, word reached Saul of a new Philistine invasion, and he hurried north. Whereupon David led his men up into the hills near En-gedi close to the west coast of the Dead Sea (1 Sam. 23).

As soon as Saul had disposed of the Philistines, with 3,000 picked men he again sought David. On this expedition the king entered a cave which was occupied by David and some of his men. But the younger man demonstrated his magnanimous spirit by sparing his enemy's life. Saul was greatly impressed when he realized that God had delivered him into David's hands; and that, in the power of a less generous man, he would have been slain. After praying for David's welfare, he acknowledged that he was entitled to be the next king, and exacted a solemn promise from the future king to protect his (Saul's) own family. Saul then returned home. But David had

learned well the lessons derived from relying on Saul's promises, and he and his men retreated into the hills (1 Sam. 24).

Death of Samuel.—When David was in the wilderness at En-gedi, Samuel died and was buried at his home in Ramah (1 Sam. 25:1). Samuel had done much for Israel, and the lamentations for him were very genuine. This outstanding Old Testament hero of great faith (Heb. 11:32-34) probably had been living in retirement since anointing David. He was wholly out of sympathy with Saul and his regime, so that it is unlikely that he had been performing any official state functions since the rejection of Saul and the anointing of David (1 Sam. 15:23; 16:13).

The alleged calling of Samuel "up out of the earth" (1 Sam. 28:13) by Saul and the woman of Endor has provoked discussions and explanations without end. The Biblical writer merely gives a historical account of what was reported to have occurred; and that account smacks strongly of sorcery, and seems quite out of order in the Kingdom of Jehovah. Many aspects of this event are worth noting. Necromancy had been forbidden by the Almighty. Only the woman saw the specter, and her description of it was nebulous. The Bible records no instance where a departed person has returned to converse with a mortal man. The case of Moses and Elijah conversing with Christ is not comparable. After God had refused to answer Saul, it is not likely that Samuel would be apt to do so, especially under circumstances forbidden by the Lord (Ex. 22:18; Lev. 20:27; Deut. 18:9-14; 1 Sam. 28:3-25).

David's Activities in Southern Canaan.—David became a hero to the people, both at home and among the Philistines, during the years in which he was being pursued by Saul. He protected not only southern Judah but also the Philistine territory against marauding nomadic tribes. Besides saving Keilah, as already noted, there were many other instances of service to the peoples of southern Canaan.

David Marries Abigail.—Among those whose flocks and herds were protected from the roving Arabs was a wealthy man of Maon by the name of Nabal. His flocks grazed near Carmel, about 1½ miles away, and only some 7 miles south of Hebron. Although his wife Abigail was wise, refined and beautiful, Nabal was a churlish man. While David exacted no tax or tribute, it was only natural to expect the beneficiaries of his protection to contribute whatever they could to the support of David and his men. This custom is still practiced in the East. David sent messengers to Nabal soliciting help for himself and his men. When the wealthy man refused in a

derisive manner, David was so enraged that he planned to destroy all the men in Nabal's household. But one of the shepherds told Abigail of David's intentions; whereupon she took a large amount of food and met David as he approached Maon. With discretion and persuasion, she dissuaded David from his purpose. When Abigail told her husband the whole story, he suffered a heart attack. About ten days later he had a second attack from which he died. David then married the widow Abigail, and also Ahinoam of Jezreel. In the meantime, Saul had given Michal, his daughter and David's wife, to another man (1 Sam. 25).

David, Saul and Achish.—Many historical details concerning David are given in the Scriptures. From these the reader derives an accurate picture of the character and religion of the shepherd boy who became king. All of David's public life prior to his kingship was influenced by Saul and Achish. After the incident in the cave, Saul might have been content to allow David to live the life of a peaceful fugitive; but there were many at court whose personal fortunes were tied to the welfare of Saul's family, and these people would not permit the king to forget David. The Ziphites, too, were always ready to inform Saul when David was in their vicinity. Their second such report to the king caused him to hurry to their country with 3,000 chosen soldiers. It was on this occasion that David spared Saul's life for the second time. After carrying away the sleeping Saul's spear and cruse of water, David reproached Abner for not protecting his lord. At the same time he asserted his own innocence to the startled Saul. The king then blessed David, and, after promising protection to the young man, again returned home (1 Sam. 26).

David was still too wary of Saul to rely upon his promises. Fearing that sometime he would be trapped by the king, he left Judah and sought refuge with Achish, the king of Gath. Saul heard of David's move, and made no further attempts upon his life. For services rendered as a vassal of Achish, David was given the city of Ziklag. While residing there, he and his men made many raids upon enemies of the Israelites who were in the southern part of Judah. When Achish inquired of David against whom he had made raids, the young warrior simply said, "'Against the Negeb of Judah', or 'Against the Negeb of the Jerah-meelites', or 'Against the Negeb of the Kenites'" (1 Sam. 27:10). Achish thus assumed that David had raided his (David's) own people. The young David was too cunning to permit the king of Gath to learn differently, for "David saved neither man nor woman alive" (1 Sam. 27:11) to tell the tale. At that time David spent a year and four months in the land of the Philistines (1 Sam. 27).

The Philistines gathered their whole strength together for an all-out effort against Israel. By this time David had wormed his way into Achish's confidence and was appointed captain of the king's body-guard. The Philistine rendezvous was made at Aphek, about 10 miles northeast of Joppa. When the other leaders saw David and his men in their midst, they feared some trickery, and insisted that the Hebrews be sent back to Ziklag. Achish defended his new allies, but to no avail; so David and his band returned to Ziklag, which is near Beersheba. The Philistines proceeded to the valley of Jezreel, that ancient battlefield about 17 miles southwest of the Sea of Galilee. Saul had his army at Mt. Gilboa, from which he could see the enemy hordes encamped at Shunem 4 miles distant, and "he was afraid, and his heart trembled greatly" (1 Sam. 28:5). It was then that he visited the necromancer of Endor (1 Sam. 28,29).

Destruction of Ziklag.—Three days after Achish was compelled to dismiss them, David and his men reached Ziklag, only to find their city in ruins and all their people gone. In a raid the Amalekites had burned the city, and taken all the inhabitants captive. David probably had blundered in leaving the city exposed, and his men threatened to stone him. However, they pursued the robbers and recovered all their own people and property, and in addition a great amount of rich spoil. David used this booty in a most tactful and diplomatic manner. It was sent as presents to people who had befriended him and his men when Saul was pursuing them. The act was of great importance in that it bound these people to David, and made him more acceptable as king when the time came.

Twice in three days David had found himself in embarrassing predicaments, and each time the situation had resolved itself in his favor. Three days before the Ziklag disaster, he and his men had been in Achish's army arrayed against his own people, including Saul his king and Jonathan his devoted friend. But Achish had dismissed him with praise and expressions of confidence (1 Sam. 29:6,7,9; 30:1-31).

The Battle of Gilboa.—This battle ended in disaster for Israel. Saul and his army were utterly routed with great losses. Saul and three of his sons, including Jonathan, were killed. Two slightly different accounts are given of the manner in which Saul met death. The more likely is that he was wounded by enemy arrows. When he realized that he could not escape, rather than fall into the hands of the Philistines, he implored his armorbearer to kill him. When the servant refused to kill his king, Saul fell upon his own sword

and killed himself. The Philistines fastened the bodies of Saul and his sons to the wall of Bethshan. When this news reached Jabesh-gilead, which Saul had relieved from a most distressing situation in the early days of his leadership, the inhabitants were deeply grieved. And some of the men of that city went by night to Bethshan and took the bodies to Jabesh-gilead where they were burned. "And they took their bones and buried them under the tamarisk tree in Jabesh, and fasted seven days" (1 Sam. 31:13) (1 Sam. 31; 2 Sam. 1:2-10).

David had returned from his pursuit of the Amalekites only two days previously when news of the battle reached him at Ziklag. "Then David took hold of his clothes, and rent them; and so did all the men who were with him; and they mourned and wept and fasted until evening for Saul and for Jonathan his son, and for the people of the Lord and for the house of Israel, because they had fallen by the sword" (2 Sam. 1:11,12). No distinction was made between Saul and Jonathan by David in his mourning, nor in the beautiful elegy which he composed to express his lamentation over the deaths of the father and son (2 Sam. 1).

The latter part of Saul's reign was largely vitiated by his insane jealousy of David, whom he pursued for several years. Nevertheless he led Israel through a most critical period. His army was poorly equipped. Excavations have shown that his fortress at Gibeah was a crude affair. Yet he never faltered when the time came to go forth in defense of the Lord's people, even when the odds were greatly against him, as they were in his last battle. But it was difficult for Saul to realize that his own decisions might not coincide with those of his God. It was because of his rebellion and stubbornness that he was rejected, not because of any lack of personal courage or patriotism (1 Sam. 15:23).

CHAPTER 32.

DAVID'S REIGN.

(See Map on Page 152).

David Becomes King of Judah.—It was inevitable that, upon Saul's death, the kingdom would split into two parts. Saul had been more of a judge or military dictator than he had been king—he had been recognized as a military leader, and not as a real ruler. Consequently, under him, the nation was only a loose confederation of the several tribes. Since Jerusalem and much of the territory to the west of it were still in enemy hands, Judah was almost cut off from the northern tribes. Saul and his family were popular and respected among the northern tribes, for the protection he had furnished them against their enemies. But his frequent incursions into Judah in pursuit of the national hero, David, had brought him and his family into great disfavor with the southern tribe. David was not only well known but greatly beloved in his own tribe of Judah. He had influential friends in the leading cities; and he had cultivated these contacts in a worthy manner against the day when they might be useful. The southern tribe also wished to thwart a continuation of the Benjaminite dynasty of Saul's family. In view of all the conditions, it seems perfectly logical that David was immediately elected king of Judah, over which he began to reign while dwelling in Hebron. He was then about 30 years of age (2 Sam. 2:1-7; 5:4).

Ish-bosheth Made King of Israel.—The most influential man in the ten northern tribes, which came to be known as Israel, was Abner, the captain of Saul's army. Since the army had so recently suffered a crushing defeat, Abner's power was much lessened. Then, too, much of the north had been overrun by the Philistines. Still, Abner was able to establish Saul's surviving son Ish-bosheth, or Esh-baäl, on a throne at Mahanaim. This new capital was in the friendly territory of the Gileadites, east of the Jordan, and comparatively secure from David or the Philistines. The text states that the new king was "forty years old when he began to reign" (2 Sam. 2:10), but this is probably due to an error in copying. Scholars feel that Jonathan, Saul's oldest son, was no older than David who was 30, so that Ish-bosheth must have been about 20 at this time (2 Sam. 2:8-10).

Civil War between the two Kingdoms.—It is difficult to fix responsibility for the civil war that broke out almost at once between the two

kingdoms. Some statements in the text indicate that Abner was the aggressor; but since the war was carried on in the territory of Israel, David may have been the invader. At any rate there were many advantages on David's side. Had the northern tribes been given a free choice, they would probably have selected David for their own king (2 Sam. 3:17). Although Saul's son was crowned king of Israel, his only followers were the Benjaminites (2 Sam. 2:15,25). David was still a Philistine vassal and a friend of King Achish, so had nothing to fear from that quarter; whereas the Benjaminites were liable to an invasion by their old enemy at any time. But David's great advantage lay in the fact that, as the Lord's anointed, he was fighting a righteous war. This he knew, and seems to have been able to transmit his own enthusiasm to his followers. His enemies, it appears, were also aware of David's anointment (2 Sam. 3:18). 3

In the conflict that raged for two years, the most important battle was fought at Gibeon. There Asahel, David's nephew, was killed—a tragedy that had consequences of far-reaching importance. The end of the war was finally brought about by an act of treason on the part of Abner. This led to a quarrel between him and Ish-bosheth; whereupon Abner vengefully planned to convey control of all Israel to David. The negotiations had been completed at Hebron, when Joab, the captain of David's army and brother of Asahel, whom Abner had killed, treacherously murdered Abner. Joab may not only have been completing a blood-feud but also disposing of a possible rival. If Abner had allied himself with David, he would almost certainly have become commander of the army. Sometime thereafter the northern king, Ish-bosheth, was murdered by two of his own captains (2 Sam. 2:12—4:12).

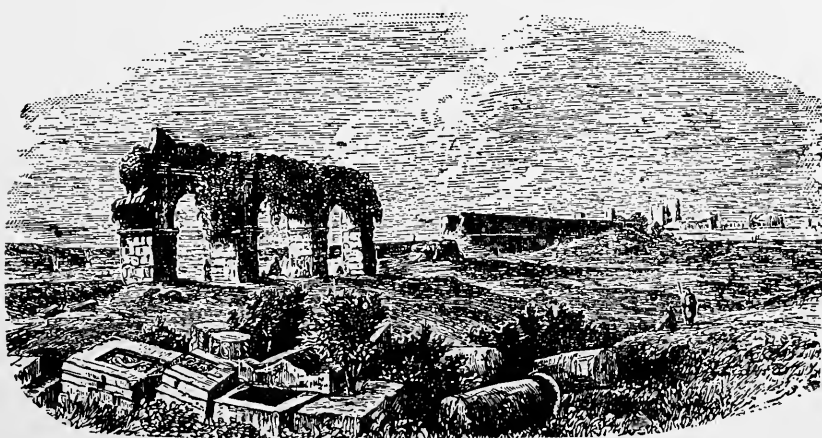
David Becomes King of all Israel.—Upon the death of Ish-bosheth, all the tribes of Israel sent their elders to Hebron, "and they anointed David king over Israel" (2 Sam. 5:3). This event marked the beginning of Israel's *Golden Age* which extended through the remaining 33 years of David's reign and the 40 years of Solomon's rule—73 years in all. Prior to becoming king of all Israel, David had been king of Judah for 7½ years. In addition to Michal, King David had at least six other wives, each of whom had borne him a son while residing at Hebron (2 Sam. 3:2-5; 5:1-5; 1 Kings 11:42).

Capture of Jerusalem.—David came to the throne with a set of well-defined plans which he immediately put into execution. The wisdom, rare tact and military acumen he displayed early in his reign placed David's kingdom on a firm foundation. The city of Jerusalem, which had been in enemy hands during the entire time

that Israel had been in Canaan, had prevented free communication between the northern and southern parts of Israel. Many other Canaanite cities were still in enemy hands, but conquering Jerusalem was the new king's first objective. Unfortunately, few details are given concerning the siege and capture of the city, which was considered impregnable by its inhabitants, the Jebusites (2 Sam. 5:6). "Nevertheless David took the stronghold of Zion, that is, the city of David" (2 Sam. 5:7).

His selection of the city as his capital was an especially wise choice. The city was centrally located between the north and the south, so that, in its selection as the political center of the kingdom, the king could not be accused of favoritism. The city held no sentimental traditions for any tribe, so that no jealousies were aroused by making it the capital.

David's Construction Program.—The tasks of the Hebrews were rendered much easier, because at that time the power of the pharaohs was declining; and there was no strong Mesopotamian ruler to harass them. As soon as David was established in Jerusalem, he began an extensive construction program. He not only strengthened the fortifications, but also built a palace. In this project he was assisted by artisans furnished by Hiram, king of Tyre. David's power and successes grew rapidly. All his blessings he gratefully recognized as coming from Jehovah. David added to his harem, and the number of his children also increased (2 Sam. 5:9-16).



Ruins of Tyre.

David's First War with the Philistines.—Israel's perennial foe was not long in recognizing its own dangerous position with a united nation under David as an antagonist. Israel had often inflicted damage upon the Philistines, and they had learned to respect Israel's new leader as a warrior. This war may have occurred prior to the capture of Jerusalem, as the author indicates that no time was wasted by the enemy, who was anxious to strike before David was well organized and had become too powerful. There were two engagements in this war. In each, David took no action until after he had consulted Jehovah. Both battles resulted in victories for the people of Israel. In the second, David pursued and smote the enemy as far as Gezer, which may have been 10 or 15 miles from the scene of the battle "in the valley of Rephaim" southwest of Jerusalem (2 Sam. 5:17-25).

The Ark is Brought to Jerusalem.—Even as a young man, David was very religious (1 Sam. 16:18), and it was only natural that, as soon as the nation was secure from invasion, he established a definite plan for the worship of Jehovah. As Jerusalem had been made the political capital, it was logical that it also be the religious center. A tent was set up to house the Ark, which had had no permanent resting place since it had been captured by the Philistines near Shiloh (1 Sam. 4:11,12). A dramatic ceremony was made of the transporting of the Ark of Jehovah to Jerusalem. The king himself was the most demonstrative of the 30,000 present. Michal thought such action was beneath the dignity of the king and criticized David. For her action on this occasion, she was condemned to die childless (2 Sam. 6:1-23; 1 Chron. 15:1—16:3).

David felt remorseful that he dwelt "in a house of cedar" while the Ark of God was housed only in a tent. The king had a great desire to construct a magnificent temple befitting the dwelling place of the Ark of God. But, as he explained to his son Solomon, Jehovah had said to him: "You shall not build a house to my name, because you have shed so much blood before me upon the earth" (1 Chron. 22:8). So David had to be content with only gathering and preparing the materials with which Solomon later should build the great Temple, which has been famous ever since—even to our time. "So David provided materials in great quantity before his death" (1 Chron. 22:5) for the Temple; and charged Solomon concerning its construction. While David was denied the privilege of building a house of God, he was rewarded for his zeal by a promise that his kingdom should reign forever. This promise was fulfilled in the birth of the Messiah.

Because of the blessings and mercies that had been bestowed upon him, David composed a fervid prayer of sincere thanksgiving (2 Sam. 7; 1 Chron. 22:2-19).

David Expands His Empire.—The king carried out a series of conquests that expanded the kingdom to include all the territory that originally had been promised to Abraham. David was prompted by many purposes in his wars. First, was the matter of security, especially from the Philistines and some of the Transjordanic tribes. Then, too, all of the neighboring nations were idol-worshipers, and David wished to remove that temptation from the Israelites. The king also desired to prevent inter-marriage with the followers of strange gods. His war against Ammon was to avenge an insult of their new king.

The exact limits of David's kingdom are not known. It probably extended 75 or 100 miles north of Dan to the land of Hamath, and on the east and south all arable land was included to the desert waste. The Philistines were crowded into a coastal area between Joppa and Gaza. Hiram, king of Tyre, was friendly to both David and Solomon; and sold great amounts of material to them for the Temple. As a result of this working arrangement, which really amounted to a treaty, no war was waged between Israel and the Phoenicians, who occupied all the northern coastal area to several miles below Tyre.

David successively reduced to submission the Moabites, the Edomites, the Ammonites, and the Syrians or Arameans of Zobah and Damascus. Large quantities of gold, silver, brass and other prizes were captured from these nations. King Toi of Hamath was grateful for the privilege of being friendly with David; and sent his son Joram with much wealth to salute the king of Israel. Much rich spoil also had been taken from the Amalekites and the Philistines. All this wealth was dedicated to Jehovah, which probably means that it was saved for any use that might be made of it in serving God. Some of it was undoubtedly used in the building of the Temple. Many of the captives were used as labor in public works, and all conquered nations paid regular tribute to David (2 Sam. 8, 10).

Political, Economic and Cultural Conditions.—From the preceding paragraphs, it can be seen that David's notable conquests made Israel the outstanding nation of that time, both politically and economically. After the Philistines finally were decisively defeated, the Israelites possessed their secrets for making iron. David wrested the secrets from the Philistines, who had secured them from the Hittites. Artisans were borrowed from the Phoenicians and imported from the subdued nations, so that the Hebrews then had many tools and articles

previously found only among the pagan peoples. The standard of living and the cultural development of the nation made great strides within the span of this one generation (See 1 Kings 6:7; 1 Chron. 22:3).

David's Great Sin.—This act was committed when one of David's most important wars was being fought. The army was besieging Rabbah (probably Rabbath-ammon) the Ammonite capital, but during the long siege, the king was in Jerusalem. Uriah, a Hittite and loyal follower of David, was with the army, when the king took advantage of the Hittite's absence and appropriated his wife Bathsheba. Then, to cover up his sin, he virtually murdered the husband by having Joab put Uriah in the front line where he was killed. David then married Bathsheba, who bore him two sons. The first died, but the second became the renowned King Solomon.

Through the prophet Nathan, God rebuked David for his sin. David repented and received divine forgiveness, but it was made clear to him that he would not escape punishment. Since Uriah had been slain "with the sword of the Ammonites" (2 Sam. 12:9), the punishment meted out to David was: "Now therefore the sword shall never depart from your house, because you have despised me, and have taken the wife of Uriah the Hittite to be your wife" (2 Sam. 12:10). The king's entire future life was clouded by the suffering and sorrow that followed his dark crime (2 Sam. 11:1—12:25).

The Rebellion of Absalom.—David was not long in reaping the bitter fruits of his sin against Uriah. His suffering was all the more severe because his sorrow pertained to some of his most beloved children. Among David's older sons were the half-brothers, Amnon and the handsome Absalom, the father's favorite, who were born in Hebron (2 Sam. 3:2,3). Absalom had a beautiful sister named Tamar who resided in his palace. Because Amnon violated Tamar, Absalom, after biding his time for two years, killed Amnon in a blood-feud. The murderer was forced to flee from the country and became an exile in Geshur, northeast of the Sea of Galilee, where his maternal grandfather was king. There he remained three years (2 Sam. 13).

It was Joab, David's nephew and army captain who also had slain a man in a blood-feud (2 Sam. 3:30), who maneuvered the king into a decision concerning a hypothetical situation which led to David's recall of Absalom. The king, however, attached a proviso which prohibited his fugitive son from seeing him for two years. Thus the son was virtually a prisoner in his own castle for those two years.

Even then he had to resort to the expedient of having Joab's barley field set afire to get a hearing with his father, the king (2 Sam. 14).

As soon as Absalom was again secure in the king's good graces, he started a well-formulated plan to seize his father's throne. He not only assumed the prerogatives of an heir to the throne, but bent all his efforts toward ingratiating himself with the people, while fomenting a mutinous spirit against David. "So Absalom stole the hearts of the men of Israel" (2 Sam. 15:6). It is possible that while Absalom was in exile, Bathsheba may have secured Solomon's recognition as his father's heir, and this had become known to the older son.

When he thought the time was ripe, Absalom secured permission under the ruse of offering a sacrifice to Jehovah at Hebron, to go to that city. At the same time, he sent his agents throughout all the land to advise the people that he was being crowned king in Hebron. This traitorous scheme attracted great numbers from all the kingdom. Many of David's closest friends and trusted advisers, including Ahithophel, joined the conspiracy. David was taken completely by surprise, and barely had time to escape from Jerusalem before the arrival of Absalom and his army. In fact, Ziba's statement seems to indicate that David was barely over the hill and out of sight. The king, nevertheless, took practically his whole household, including the servants, on the flight. Zadok and Abiathar, the priests who had followed with the Ark, were ordered to return with it to the capital. As the Ark represented the presence of Jehovah, David thus indicated his own submission to the will of the Almighty. The king was convinced that his troubles were the result of his own sins (2 Sam. 15:1-29; 16:1-3).

Hushai the Archite, one of David's two chief counselors, followed the king. But, when David learned that Ahithophel was with Absalom, Hushai was sent back with instructions to represent himself as an ally of Absalom, so that he would be able to "defeat the counsel of Ahithophel." Hushai was also to cooperate with the two priests in keeping David informed of developments in Jerusalem. This proved to be a most discerning precaution. Ahithophel requested Absalom to give him 12,000 picked men, with whom he would pursue and capture the king that night, before he could organize his defenses. This plan appealed to the usurper, but before putting it into operation he asked for Hushai's approval. David's faithful servant was able to dissuade Absalom from permitting Ahithophel to head an immediate expedition. But fearing that the son would change his mind, Hushai sent word to the king to retreat across the Jordan without delay.

Ahithophel then realized that the rebellion was doomed to failure, and hanged himself (2 Sam. 15:30-37; 16:15—17:23).

Absalom and his forces pursued David who had taken refuge in Mahanaim across the Jordan. There the king organized his men into a well disciplined army. The field forces were divided into thirds, commanded by three able leaders, Joab and Abishai, sons of David's half-sister, and Ittai from the city of Gath. In the battle that took place in the nearby forest or jungle, Absalom's army was utterly routed. As Absalom was fleeing on a mule, his head was caught in the branches of a tree and he was left hanging—his long hair may have contributed to his discomfiture. When Joab heard of his antagonist's unfortunate predicament, "he said, 'I will not waste time like this with you.' And he took three darts in his hand, and thrust them into the heart of Absalom, while he was still alive in the oak" (2 Sam. 18:14). This was in direct violation of David's instructions and must have reached the king's ear, for immediately afterwards Joab was replaced as commander-in-chief of the army by his cousin Amasa, who had been over Absalom's army. This act may have served also to placate Judah which was jealous of the other tribes (2 Sam. 17:24—18:18; 19:11-15).

Absalom's death was a terrible blow to David. He neglected his public duties until the people became offended at his ignoring them. In this he was showing lack of appreciation for their loyalty in his hour of great need. For this, he was rebuked by Joab. "Then the king arose, and took his seat in the gate" (2 Sam. 19:8), for that was where the king gave public audiences. Israel was temporarily without a ruler or police force, because David was still at Mahanaim east of the Jordan. This resulted in considerable confusion; "And all the people were at strife throughout all the tribes of Israel" (2 Sam. 19:9). Then the people urged the king to return, and "the king returned" amidst much pomp and ceremony. Three incidents that occurred at that time give an excellent picture of the sublime nobility of David's true character. These concern Shimei, Mephibosheth and Barzillai (2 Sam. 18:19—19:43).

Sheba's Rebellion.—The rebellious spirit stirred up by Absalom was greatly aggravated by the jealousies that already existed between Judah and the ten northern tribes. Prior to the reign of David, Judah was seldom allied with the other tribes in their struggles for existence. Then when it suddenly occupied the dominant position among all the tribes, the others looked upon it as a parvenu (upstart) or *Johnny come-lately*. Benjamin, though a small tribe, was the home of Saul, and it was only natural that this tribe would attempt to place another

king over Israel. The leader of that essay was a "worthless fellow" named Sheba. When David returned to Jerusalem after fleeing from Absalom's rebellion, the feeling was still so strong among the other tribes that only Judah accompanied him back to the capital.

This war was really a test between Judah and Benjamin to determine which tribe would furnish the king for the nation. The other nine tribes took little if any part in the conflict. Sheba fled north with his followers who seem to have been Benjaminites like himself. Abishai was in pursuit with an army that included Joab, the former commander-in-chief who recently had been demoted by the king. This army was joined at Gibeon by Amasa with his forces. Joab, smarting under the disciplinary measures which the king had taken against him, murdered Amasa, the commander-in-chief, and seized the command from Abishai. David was, by then, too weak politically to handle Joab. It was probably just as well, for it is debatable whether a less forceful commander than Joab could have maintained David's kingdom. Joab had been a great strategist and a loyal supporter of David ever since he (Joab) first gained prominence in the war against Ish-bosheth. He was the hero at the capture of Jerusalem; and was rewarded by being made commander of the armies of all Israel (2 Sam. 20:1-13; 1 Chron. 11:6).

Sheba took refuge in Abel of Beth-maachah. Joab promptly laid siege to the city, and prepared to storm its walls. To prevent their city from being destroyed, the inhabitants slew Sheba, and threw his head out to Joab. The commander then sent his men home, and he himself "returned to Jerusalem unto the king" (2 Sam. 20:14-22).

The Gibeonites Avenged.—As previously stated, when Joshua was just beginning his conquest of the promised land, the Gibeonites tricked him into making a treaty of peace with them (Josh. 9:3-27). That covenant was held inviolate until Ahimelech the chief priest at Nob in Gibeonite territory aided David as he was fleeing from the wrath of Saul. When Saul was advised of the assistance rendered David by the priests at Nob, he massacred 85 of them—only one, Abiathar, escaped and later joined David (1 Sam. 21:1-19). Some time after the suppression of Sheba's rebellion, there was a famine that lasted 3 years. When David inquired of Jehovah concerning this affliction, he was advised that it was due to Saul's murder of the Gibeonites. David then sought to expiate Saul's crime; and the Gibeonites demanded seven of Saul's male descendants that they might be hanged to Jehovah at Gibeon. David complied with the requirement but spared Mephibosheth, the son of his devoted friend Jonathan (2 Sam. 21:1-14).

David's Second War with the Philistines.—Little information is given about this campaign except that several battles were fought. The power of this old enemy seems to have been so broken that little is written concerning them for the next hundred years or more. The war apparently broke out over border disturbances, caused when the enemy attempted to expand beyond the area to which it had been restricted by David (2 Sam. 21:18-22; 1 Chron. 20:1-8).

The Census and the Plague.—About two years before his death, David ordered a census. The reason for the order is not given except that it was prompted by the warrior king's pride. It may have been that the king planned to use the information as a basis for levying taxes or for conscripting men for his army. Joab, who was assigned the task of counting the people, strongly opposed the king's order, and purposely omitted the Levites and Benjaminites. He and the captains spent nearly ten months on the project. On the morning after the enumeration was completed, David was visited by the prophet Gad who delivered a startling message from Jehovah: In order to humble the king for his impious pride, and to impress upon the people their dependence upon God, He would punish this wicked act by a decimation of the nation. David was given his choice of three methods by which God would execute this punishment: a three years' famine, a three months' flight before his enemies, or a three days' pestilence. David then realized the enormity of his sin, and, as he chose the third method, exclaimed: "I am in great distress; let us fall into the hand of the Lord, for his mercy is great; but let us not fall into the hand of men" (2 Sam. 24:14).

The plague raged for three days during which time 70,000 people died. Jerusalem was about to be destroyed by an angel when David besought God to spare the rest of the people, and let His vengeance fall solely on him who was the only guilty one. God, through His prophet Gad, directed David to build an altar to Jehovah on the spot over which the angel had been seen. This spot was Mount Moriah, which later became the site of King Solomon's Temple. At that time it was the threshing floor of Araunah (or Ornan or Ornah), a wealthy Jebusite. The king complied at once with God's instructions and called upon Jehovah; "and He answered him from heaven by fire upon the altar of burnt-offering" (1 Chron. 21:26); "and the plague was averted from Israel" (2 Sam. 24:25). Six years later, Solomon laid the foundation of the Temple upon that very spot (2 Sam. 24; 1 Chron. 21).

Adonijah's Attempted Usurpation.—This was another case of David's "chickens coming home to roost." The indications are that

the king's three oldest sons were already dead, leaving Adonijah, whom the king had always indulged, as his eldest surviving son. This son's plot to usurp the throne in spite of the fact that God had chosen Solomon, together with the accounts of court chicanery and other events of the intrigue, furnishes one of the best told dramas of the Old Testament. David was old and ill when Adonijah announced that he would be king. In all the son's plans to be king, David had not denied his claim; consequently the people assumed that Adonijah had David's blessing. The usurper won Joab the captain of the army, and Abiathar the priest. But many of the court leaders, including Zadok the priest, Benaiah the commander of the king's body-guard and Nathan the prophet, refused to follow Adonijah.

While Adonijah and his followers were celebrating at a furtive feast, Nathan conceived and carried out a plan whereby Solomon was anointed king. When the news reached the banquet, it brought consternation and fear to all the guests and plotters. Adonijah was pardoned by David. But later when he requested the maid Abishag as a wife, Solomon suspected that he was still seeking the throne and had him put to death. Abiathar escaped death only because of his great services to David, especially when the latter was a fugitive; first, from Saul, and later from Absalom. But Abiathar and his sons were removed from the priesthood; thus fulfilling the prophecy against Eli's house made by Jehovah at Shiloh (1 Sam. 2:27-36; 1 Kings 2:26, 27,35). In his deathbed charges to Solomon, David indicated his wish to have Joab punished, not only for being a deserter but for the murders of Abner and Amasa. Solomon had Benaiah put Joab to death; after which he was buried in his own house (1 Kings 1:1,5-53; 2:1,5-7, 26-35).

David's Old Age.—David's last days were far from serene. But in spite of his worries and afflictions, he found time and energy to compose a psalm which is a masterly exposition of optimism (2 Sam. 23:1-7). He delivered detailed charges to Solomon concerning several matters, especially to keep the commandments of the Lord and "to build a house for the Lord, the God of Israel" (1 Chron. 22:6). David died when he was about seventy and a half years old, and was buried in Jerusalem. He had reigned 7½ years at Hebron as king of Judah, and 33 years at Jerusalem as king of all Israel (2 Sam. 5:4,5; 1 Kings 2:1-11; 1 Chron. 22:6-19; 29:26,27).

David the Statesman.—David's sublime talent as a musician is too often permitted to eclipse his other qualities, which were even more illustrious. His military genius and his ability as a statesman enabled him to transform a jealous group of suppressed

Hebrew tribes into the greatest nation in the world of his day. Under his leadership, the kingdom reached its greatest territorial expansion and made its most rapid strides in cultural progress. The text does not cover the handling of domestic problems; but the contrast between Israel at the beginning of David's 33-year reign and the nation at the end of that period indicates that the king was a superb organizer. In all his affairs, he recognized God as the Supreme Being, and subordinated his own will to that of the "Rock of Israel." He was a man after God's own heart. His one great sin was the one committed against Uriah the Hittite. In that case, his repentance was sincere and deep; and though he was forgiven, he did not escape punishment. Such narrations as this contain proof of the accuracy of the Biblical historians. By describing in detail and without palliation the repellent actions of the Bible's most revered characters, the recorders demonstrate their impartial honesty.

David the Psalmist.—It is as "the sweet psalmist of Israel" (2 Sam. 23:1) that David is best known. According to their superscriptions, 73 of the psalms are generally credited to David; and by some he is thought to have been the author of many more. Most of his psalms were written when he was emotionally stirred, and as a result they are chiefly associated with the most exciting events of his life. The first 41 psalms may have been entirely David's own writing or collected by him. They constitute the first book of the psalter, and were probably arranged by him for the sanctuary service toward the close of his reign, when the kingdom was generally at peace (1 Chron. 6:31,32; 16:4,7,37-42). As examples of psalms produced at important crises in his life, Psalm 59 was written when his life was in danger at Saul's court; Psalms 34, 52, 54, 56 and 57 were the product of his mental anguish while a fugitive; and Psalm 51 is the prayer of a penitent sinner for pardon.

CHAPTER 33.

SOLOMON'S REIGN.

(See Map on Page 152).

General.—Israel's *Golden Age*, which began with David's reign, continued through Solomon's reign. But the two reigns contain many contrasts. David built up the world's greatest kingdom by his statesmanship and brilliant military campaigns. Solomon maintained the kingdom; and, by peaceful arts, developed it culturally and economically. David, the *warrior king*, gave his son a name meaning *peaceful* in expectation of the calm period which was characteristic of the latter's rule. David committed dark-dyed sins, but always repented; and, while he was punished, God forgave him. But Solomon, by his early marriage to the daughter of the pagan pharaoh, revealed that he was not going to be the "man after God's own heart" (see Acts 13:22) that his father had been.

Solomon's exact age at the time of his accession is not known. In his prayer, he represented himself as "but a little child" (1 Kings 3:7). Josephus says he was 14 years old, yet we are told that when Solomon died after a reign of 40 years he left a son, Rehoboam, who was then 41 years old (1 Kings 14:21). However, the implication in another place is that the son was a young man (1 Kings 12:8). Solomon's acts prior to the beginning of his reign and immediately thereafter indicate that he possessed considerable understanding, and was probably at least 20 years old.

Solomon's Wisdom.—King Solomon engaged in many activities. His fame in any one of them would have assured him a place in history, but it is for his wisdom that he has been best known through the ages. As soon as the new king had firmly established his staff and household, he went to Gibeon, where the tabernacle was then located, to sacrifice by offering 1,000 burnt-offerings. At that time, Jehovah appeared to him in a dream by night and said: "Ask what I shall give you" (1 Kings 3:5). When Solomon asked for "an understanding heart to govern Thy people" (1 Kings 3:9), the Lord was well pleased. He not only gave the young king wisdom but also promised him riches and honor (1 Kings 3:4-15; 2 Chron. 1:3-13).

Solomon's divine gift was immediately put to use in his skillful solution of the problem posed by the two women, each of whom claimed a living child (1 Kings 3:16-28). Many traditional

stories are told concerning Solomon's wisdom, which was famous over all the then-civilized world. When the queen of Sheba heard of his great wisdom, "she came to test him with hard questions" (1 Kings 10:1). Legend has it that one of her tests was to have the king determine between natural and artificial flowers without examining them. Solomon solved the problem by having the flowers placed in an open window, whereupon the bees lighted on the natural blossoms but ignored the artificial ones. The queen admitted that she had not believed the reports of the king's great wisdom, but declared: "Behold, the half was not told me; your wisdom and prosperity surpass the report which I heard" (1 Kings 10:7) (1 Kings 10:1-10).

King Solomon's Political Policy.—Under Solomon, Israel was much more highly organized than it had ever been under David. The new king collected in his court the wisest men available—a roster of his officials is given in the text. As the list includes his sons-in-law, it must belong to the latter part of his reign. His chief prince seems to have been the son of the high priest. For the purpose of collecting taxes, the country was divided into 12 districts; and each district was presided over by an officer. In making these divisions, tribal boundaries were often ignored. Excavations show that at least some of the districts contained large store houses, in which were stored the provisions collected as taxes, and palaces in which the officers resided (1 Kings 4:1-19).

Solomon taxed his people heavily. He gradually became more and more despotic, demanding more taxes and more forced labor (1 Kings 5:13-17) until, at his death, the whole kingdom seethed with dissatisfaction and rebellion. Reports of the provisions required each day to support his magnificent court tax our credulity. Among other daily supplies were over 90 bushels of flour and meal, 30 oxen and 100 sheep (1 Kings 4:22,23). An idea of the extravagance and pomp of Solomon's court can be secured by reading the tenth chapter of 1 Kings.

Solomon maintained the army at full strength. He had 1,400 chariots and 12,000 horsemen distributed throughout the kingdom. Some of his stables have been excavated. A navy based at Ezion-geber was maintained for commercial purposes (1 Kings 9:26-28). Close by were deposits of iron and copper ores; and the smelter and refineries have been located that were used to produce articles of export in exchange for imports, chiefly ivory and gold. The gold that came to Solomon in one year was 666 talents (about \$25,000,000

worth); "besides that which came from the traders and from the traffic of the merchants, and from all the kings of Arabia and from the governors of the land" (1 Kings 10:15).

Solomon erected many large buildings throughout the country. The square towers still standing in the important town of Gezer are said to be the work of Solomon—this town had been given to the king by his Egyptian father-in-law. In addition to its importance to the kingdom at that time, this city was destined to play an important part in the Intertestamental Period. The only city that Solomon actually captured was Hamath; and that action was taken for the sole purpose of protecting the northeastern part of his kingdom. He also fortified a few other cities to protect his trade routes (2 Chron. 8:3-6).

The king's commercial activities were probably conducted for two purposes: they brought to his court many things from foreign lands which were not available in the kingdom; and they furnished revenue which was greatly needed to offset the heavy expenses. His merchants engaged in a very profitable horse-trading business. Horses and chariots were imported from Egypt; then sold to the kings of the North and Northeast (1 Kings 10:28,29). Since most of the important highways crossed Palestine, Solomon controlled most of the trade routes. As he was the most powerful and wealthy man of his time, he was a sovereign to whom other kings were glad to pay tribute, and with whom they sought alliances. The most noted of these compacts was the one with Hiram, king of Tyre (1 Kings 9:11; 10:23-25).

The Temple.—The permanent dwelling place of the Lord for which David had collected much of the material was begun by Solomon in the fourth year of his reign (c.961 B.C.), and completed 7½ years later. The original edifice is generally referred to as Solomon's Temple to distinguish it from two later structures, Zerubabel's Temple (516 B.C.) and Herod's Temple (19 B.C.-A.D. 63). Solomon's Temple was not a large building, its approximate dimensions being 90 feet long, 30 feet wide and 45 feet high (these dimensions allow 18 inches to the cubit—a royal cubit was 20.7 inches long). Yet it was so richly decorated and furnished that its cost was probably in the billions of dollars.

No trace of that magnificent structure has been found. However, from its description in the Bible, supplemented by the works of Josephus and the discoveries of archaeologists, it is possible to draw a fairly accurate plan of the building. The walls were made of stones which were prepared in a quarry, whose location under a part of

the city of Jerusalem has been known for some time. Some stones have been found which may actually have been a part of the Temple. The whole interior of the Temple, much of which was carved with "cherubim and palm-trees and open flowers" (1 Kings 6:29), was overlaid with gold. Those wishing a detailed description of the Temple are referred to 1 Kings 6 and 7, 2 Chronicles 3 and 4, and a good Bible dictionary. The inner house (rear room), which was a cube measuring 20 cubits (30 feet) on a side, was the oracle, later given the name of "Holy of Holies." In it was the Ark containing the decalogue (1 Kings 6:16-28,31,32; 8:6,9; 2 Chron. 3:8-14).

The Holy Place, or sanctuary (front room), was 40 cubits (60 feet) in length or twice as long as the Holy of Holies. It reached to the ceiling which made it 30 cubits (45 feet) in height; whereas the Holy of Holies had a chamber over it, reducing its height to 20 cubits. Both rooms were the width of the inside of the building which was 20 cubits (30 feet). In the Holy Place, or sanctuary, was the altar of incense, 10 golden candlesticks and 10 tables for showbread. There was a porch, more accurately a portico, 10 cubits wide in front of the house. In front of the porch stood two bronze pillars, called Jachin and Boaz (1 Kings 6:33,34; 7:15-22; 2 Chron. 3:15-17).

Against the outside walls of the Temple, except the front, was erected a three-story building. Apparently this structure was for the official use of the priests, serving as a depository for the property and treasures of the Temple. About the front part of the Temple was the Court of the Priests. In this court were the Altar of Burnt Offerings, the Molten Sea and 10 Lavers (2 Chron. 4:2-6). The "sea" and lavers, as well as the two columns in front of the Temple, were cast in the clay beds of the Jordan by Hiram, an artisan from Tyre. The "sea" was over 16 feet across and half as high, and the lavers were about 12 feet high. Hiram's ability as an artificer would be admired even today; and it is not understood even now just how he accomplished his work. This Hiram is not to be confused with Hiram, king of Tyre. Like all the skilled workers on Solomon's building projects, he was loaned to Solomon by the king of Tyre.

Outside the Court of the Priests and buildings was the Great Court, or Court of the people of Israel. This outer court also surrounded the royal palace, the harem and the administration building. Solomon's Temple was begun c.961 B.C., completed c.953 B.C. and destroyed by Nebuchadnezzar in 587 B.C.; so it stood about 366 years.

Dedication of the Temple.—It seems that King Solomon completed his palace and possibly some other buildings before dedicating the

Temple. All of the construction work was probably being done at the same time, so that the 7½ years required to build the Temple were concurrent with the first part of the 13 years required to build the palace. However, the text in one place uses the expression "at the end of twenty years" (1 Kings 7:1; 9:10; 2 Chron. 7:11).

After Solomon had assembled the Hebrew nation, the first important act was the removal of the Ark from the tent on the hill of Ophel in the southeastern part of the city to the Holy of Holies of the Temple. There it remained until the destruction of the city in 587 B.C. by the Babylonians. The king then addressed the people, telling them how he had come to build the Temple. His prayer of dedication is one of the most impressive supplications of man ever to be recorded. While it petitions divine help, principally for Israel's needs, it has a broad intercessory nature which we moderns are apt to consider an exclusive characteristic of the later Christian era.

The dedication ceremonies lasted 7 days; and were followed by the Feast of Tabernacles, which required another 7 days. On the 8th day of the Feast, the people all departed for their homes (1 Kings 8; 2 Chron. 6).

Solomon's Palace.—It is impossible to determine all the details of the king's dwelling place and administration buildings. But it can be assumed that they compared very favorably in beauty and adornment with those of other Eastern monarchs whose palaces have been unearthed. The principal building was the house of the forest of Lebanon, so called because it contained 4 rows of cedar pillars. It was 150 feet long, 75 feet wide and 45 feet high. In it were three tiers of chambers which looked down on a court, and it had the porches or colonnades characteristic of royal palaces. One building was known as the hall of pillars. Another was the hall of judgment or throne room, containing his great throne of ivory overlaid with gold. Besides these three buildings, it is recorded that Solomon built a "house where he was to dwell . . . Solomon also made a house like this hall for Pharaoh's daughter" (1 Kings 7:8). All these structures were of costly stones and very impressive to behold (1 Kings 7:1-12; 10:18-20).

The king's extensive building projects had placed him under great obligation to Hiram, king of Tyre. Solomon had paid for the timber from Lebanon with wheat and oil (1 Kings 5:9-11); but, probably to complete his payments for the gold he had secured, he gave Hiram 20 cities in the land of Galilee, an area with a large non-Hebrew population (1 Kings 9:11-14).

Jehovah's Covenant with Solomon.—In response to the king's dedicatory prayer, Jehovah appeared to Solomon a second time at Gibeon. In this later theophany, God renewed the covenant He had made with the previous great leaders of Israel. Great blessings were promised to Solomon and his posterity if they would walk before the Lord as David had done; but Israel was to be cut off from the land that had been given to it if Solomon or his descendants served other gods (1 Kings 9:1-9).

Solomon's Wives and Apostasy.—Solomon's old age presents one of the most tragic situations recorded in the Scriptures. He differed from his father in two important characteristics. He did not follow Jehovah's commandments zealously, and when he sinned he did not always repent and correct his ways as did David. These faults were most marked in connection with the harem of 1,000 women which he maintained. Many of these women were idol-worshippers from foreign lands, for whose gods Solomon built temples close by the Temple to Jehovah; then actually worshiped in these shrines to heathen gods. Whether these women were acquired as hostages or as pledges of political alliances, the king transgressed the command of the Lord by marrying them; and compounded his transgression by worshiping their gods. For these sins, Solomon did not repent. For his apostasy, the 10 northern tribes were torn from his dynasty—only Judah was left to his son Rehoboam. Later the Lord appeared to Solomon a third time when He made known to the king the fate of his kingdom (1 Kings 11:1-13).

Solomon's Three Adversaries.—Hadad the Edomite and Rezon of Damascus had escaped when David's armies conquered their lands. Later both returned to their respective home cities, where they set up small kingdoms and became enemies of David's son. Apparently upon their return, they either drove out the Israelite garrisons or conquered them. Later Damascus became the center of Syria, a constant enemy of the northern kingdom (1 Kings 11:14-25).

Solomon's third enemy was of far greater consequence. He was no foreigner, but an Ephraimite named Jeroboam. He "was very able" and industrious, and had been given "charge over all the forced labor of the house of Joseph" (1 Kings 11:28) by the king himself. The prophet Ahijah prophesied that 10 tribes would be rent from the kingdom and given to this young man. When this news reached Solomon, he attempted to kill Jeroboam who fled to Egypt, where he became a political refugee until the death of the king. Many commentators have accused Jeroboam of inciting a rebellion against the

Davidic dynasty; but it is more accurate to say that he was selected by Jehovah as an instrument of His divine plan. Jeroboam's relation to Solomon is slightly reminiscent of David's relation to Saul (1 Kings 11:26-40).

Solomon's Writings.—Solomon, in his great wisdom, so altered men's thinking and style in expressing themselves that the use of correct and forceful language apparently began with him. So great was his influence that much that was written by others has been attributed to him. It is recorded that "he uttered 3,000 proverbs; and his songs were a thousand and five" (1 Kings 4:32). Many of his proverbs must be in the Book of Proverbs; two psalms (72 and 127) carry his name; and he wrote treatises on biological subjects (1 Kings 4:29-34).

Significance of Solomon's Reign.—King Solomon's reign was a period of renaissance as consequential to the Israelites as the Renaissance was to Europe in the 14th to 16th centuries. Starting with an agricultural nation, he developed international trade and practiced it on a larger scale than the world had ever known. It was under him, that Hebrew business acumen cut its first teeth. By his great wisdom and the building of the Temple, he bound the tribes, temporarily at least, into a nation. He devised an efficient system of taxation—something new to the world of that day.

Unfortunately, Solomon lacked control of himself, as David had lacked control of his sons. The evils of Solomon's reign counterbalanced all of its good qualities. He sinned against God in his apostasy, and burdened his countrymen with heavy taxes and forced labor. When the king died at the end of his 40-year reign, the northern tribes, which had borne most of the burdens, revolted, bringing on the schism between the tribes which was never healed.

Part X.

PERIOD 7. THE DIVIDED KINGDOM.

CHAPTER 34.

THE DIVIDED KINGDOM TO THE REVOLUTIONS OF JEHU AND ATHALIAH.

(See Map on Page 152).

Rehoboam Becomes King of Judah; Rebellion of Israel.—Although Solomon was the wisest of men, he had a foolish and imprudent son in Rehoboam. After the father's death (c.926 B.C.), all the tribes of Israel assembled at Shechem to make Solomon's oldest son king. But before declaring their allegiance to the new king, the 10 northern tribes desired an understanding with him. How much of their dissatisfaction was fomented by Jeroboam, the political refugee who had been summoned from Egypt after Solomon's death, is not known; but at any rate he acted as spokesman for the 10 northern tribes. Much of the discontent of this group was founded on its long-standing jealousies of Judah. These northerners had a real grievance against Solomon for the heavy taxes and forced labor with which he had burdened them to support his dissolute luxury and extravagant building operations. Whereas the tribes should have been bound together by the part all had played in the establishment of the great kingdom, many had a feeling of scorn toward it because of the heavy oppression it entailed.

When the people requested Rehoboam to lighten the burdens which his father had placed upon them, he promised an answer in 3 days. In the meantime, he sought counsel from two groups: the old men who had advised his father, and the young men with whom he had grown up. The former counseled him to accede to the wishes of the people; but the young men advised him to increase the burdens upon his subjects. Unfortunately, at the end of the 3 days, the new king "spoke to them according to the counsel of the young men" (1 Kings 12:14). Thereupon the 10 northern tribes revolted, and immediately elected Jeroboam king. Judah was the only important tribe to accept Rehoboam. The Simeonites, who were assigned territory in Judah, most of the Benjaminites and probably the Danites who had

not migrated north were also in the southern kingdom. The situation was then quite similar to the one that existed immediately after the death of Saul, when David and Ish-bosheth were the kings (1 Kings 12:1-24; 2 Chron. 9:31—10:19).

Jeroboam's Apostasy.—When Jeroboam was elected king of the 10 northern tribes, thereafter known as Israel, the prophecy of Ahijah was fulfilled. At the time the prophecy was made, Jeroboam was promised that, if he would do as David had done, the crown would remain permanently in his family (1 Kings 11:37,38). But the new king lacked faith in Jehovah's promise; and undertook, by his own means, to alienate his people from Rehoboam, and thus insure his own throne. He set up two golden calves for the people to worship, one in the south at Bethel, and one in the north at Dan. The priests or Levites then deserted or were ejected from the north and moved to Judah, thus enlarging that kingdom. Jeroboam then made priests from non-Levitical tribes. In justice to Jeroboam, it should be stated that apparently the bulls he set up were to serve as symbols of the Lord; but, at best, the plan was an idolatrous and schismatic religion. The northern king also ordained a feast like the Feast of Tabernacles, but a month later on the fifteenth day of the eighth month. "And this thing became a sin" (1 Kings 12:30) (1 Kings 12:25-33; 2 Chron. 11:13-17).

The king was reprimanded, first by a prophet from Judah and later by Ahijah, and was also punished for his sins, yet he persisted in his evil ways. He died after a long reign, without repenting. It was probably not difficult to wean Israel away from the Temple at Jerusalem, because under Solomon it had become for them more a symbol of oppression than the dwelling place of the Most High. So firmly did Jeroboam establish calf-worship in the northern kingdom that he set a pattern which was followed by all 18 of his successors. Later even Baal-worship was introduced by Jezebel, the wife of Ahab, one of the kings, and was practiced for many years (1 Kings 12:25—14:18).

Jeroboam had his capitol first at Shechem, then at Tirzah. It was impossible for the two kingdoms to exist side by side without quarreling, and their bickerings often flared into open warfare. At least one great battle was fought in Jeroboam's time. In that engagement Israel suffered a crushing defeat (1 Kings 14:30; 15:7; 2 Chron. 13:1-20).

Rehoboam's Reign over Judah.—As soon as he returned to Jerusalem from Shechem where he had been accepted as king of the southern kingdom, Rehoboam made plans to suppress the revolt of the 10 northern tribes. But Jehovah, through His prophet Shemaiah,

commanded the king to abandon his plan. The new ruler's kingdom was thus only a fragment of the one his father Solomon and his grandfather David had ruled. To partly compensate for his weakness, he fortified and garrisoned many cities in the hills, and others commanding the highways leading into Egypt. The kingdom of Judah was strong for 3 years, "for they walked for three years in the way of David and Solomon" (2 Chron. 11:17). Then the king began to tax the resources of the small kingdom by indulging his extravagant desires, as his father had done. Among his immoderate acts was the maintenance of a harem of 78 women (1 Kings 12:21-24; 2 Chron. 11:1-17).



Fig. 16.
Shishak's Record of
his Invasion of Judah
c.922 B.C.

This inscription found on the Portico of the Bubastites (southern wall of the temple at Karnak) shows Jews being led into captivity. A list of the cities Shishak captured is also given. Most of these were in Judah but Megiddo and Taanach of Israel are also included.

It could hardly be expected that Rehoboam would be a man like David when he had been reared by an Ammonite mother (Naamah). She was an idol-worshiper in the decaying religious atmosphere that existed in the palace during the latter years of Solomon's reign. The fortified cities were not sufficient protection against Egypt even in one of its weaker periods, for in the fifth year of Rehoboam's reign, Shishak a pharaoh of the 22nd dynasty invaded Judah and plundered the Temple, the palace and many cities (1 Kings 14:21-28; 2 Chron. 12:1-14).

General Aspects of the Two Kingdoms.—The two monarchies established by Rehoboam and Jeroboam present a sorry travesty of the faith and allegiance that had been shown to God by Abraham, Moses and David. The northern kingdom, known as Israel, was over twice as large in population and area as the southern kingdom, known as Judah. But Israel was much more dangerously located. Adjacent to it were hostile nations which made frequent raids into its territory, and with which it was frequently at war. After little more than 200 years of turbulent existence, its complete destruction was effected by one of its neighbors. Its 19 kings belonged to 9 different families, or dynasties. The changes in dynasties were brought about by 8 murders and suicides.

All succeeding kings followed Jeroboam in worshiping the golden calf, and kept the nation in a state of apostasy. In spite of the work of the prophets Elijah, Elisha, Amos, Hosea and others, not one of the kings repented and turned to God. Hoshea, the last of the rulers, attempted some reforms, and may not have been an idol-worshiper. But the nation had already sunk so low in depravity and licentiousness that it could not be salvaged from the onslaughts of the Assyrians. Because of its sin, Israel was carried into captivity in 721 B.C., and thereafter ceased to exist forever.

Judah also had 19 kings, all of the family of David as Jehovah had planned. The line was once broken when the throne was usurped by Queen Athaliah, who reigned for 6 years. But these kings continued to rule for about 135 years after the destruction of the northern kingdom. Under her rulers, Judah experienced alternate periods of apostasy or degeneration and reform. These periods were marked by respective eras of adversity and prosperity—both spiritual and economic. The southern kingdom also had its prophets who exhorted the kings and people to turn to Jehovah; and, frequently, the kings followed both the spiritual and political advice of the prophets. Among these prophets were Micaiah, Isaiah, Micah, Jeremiah and Ezekiel. While only 8 of the 20 rulers of Judah can be classified as good, it was most fortunate for the nation that the reigns of those 8 covered two-thirds of the duration of Judah as a separate monarchy. Among the kings who were zealous in their service of God and who, consequently, inaugurated great reforms were Asa, Jehoshaphat, Joash, Uzziah, Hezekiah and Josiah.

Only once were the two kingdoms united. This union was but a family and political coalition, in which there was no attempt to join the two nations as one, nor any suggestion of Israel turning to

the worship of the true God. The alliance endured for only a few years, but its detrimental consequences were far reaching in their effects upon Judah. Jehoshaphat, king of Judah, became subservient to Ahab, king of Israel, who was dominated by his wife, the wicked Jezebel. Another result was the usurpation of David's throne by the depraved Athaliah. A third product of the brief confederation was the introduction of Baal-worship into the southern kingdom. This was an important factor in hastening Judah's destruction.

**CHRONOLOGY OF ISRAEL (The Northern Kingdom),
GIVING THE RULERS, PROPHETS AND IMPORTANT EVENTS.**

The dynasties (families) of the kings are separated by horizontal lines.

KING.	REIGN.	PROPHET.	EVENTS AND REMARKS.
Jeroboam I	926-907	Ahijah	The king was guilty of apostasy. The capital was first at Shechem; then at Tirzah.
Nadab	907-906		
Baasha	906-883		
Elah	883-882		
Zimri	882		Reigned for only 7 days.
Omri	882-871		The strong man of Israel; built Samaria; and conducted wars against Syria and Moab.
Ahab	871-852	Elijah	Married Jezebel, the idolatrous and dominating daughter of the king of Tyre; slew many prophets; fought in the coalition against Shalmaneser III, king of Assyria, at Karkar 854/853 B.C.; allied with Jehoshaphat, king of Judah, in the battle of Ramoth-gilead.
Ahaziah	852-851	Elijah	
Jehoram	851-845	Elisha	Fought against Benhadad II of Syria.
Jehu	845-818	Elisha	Became a vassal of Shalmaneser III.
Jehoahaz	818-802	Elisha	
Joash	802-787	Elisha	Defeated Judah in the battle of Beth-shemesh.
Jeroboam II	787-747	Hosea & Amos	Economic and political improvement in the kingdom.
Zechariah	747-746	Hosea	
Shallum	746	Hosea	
Menahem	746-737	Hosea	Paid tribute to Tiglath-pileser III (Pul) of Assyria.
Pekahiah	737-735	Hosea	
Pekah	735-733	Hosea	Syro-Ephraimitic War. 734 B.C.
Hoshea	733-724	Hosea	Placed on the throne by the king of Assyria, but taken captive when he refused or neglected to pay tribute. Fall of Samaria to Sargon II occurred in 721 B.C.

**CHRONOLOGY OF JUDAH (The Southern Kingdom),
GIVING THE RULERS, PROPHETS AND IMPORTANT EVENTS.**

KING.	REIGN.	PROPHET.	EVENTS AND REMARKS.
Rehoboam	926-910	Shemaiah	Wars with Israel; many cities were fortified; Shishak invaded Judah c.922 and plundered the Temple.
Abijam	910-908		War with Jeroboam continued.
Asa	908-872	Azariah & Hanani	A great religious reformer; he repulsed the Ethiopians.
Jehoshaphat	872-852	Jahaziel, Micah, Jehu & Eliezer	Allied with Ahab in the battle of Ramoth-gilead, and with Ahaziah in a shipping venture.
Jehoram (Joram)	852-845	Elijah	His wife Athalia introduced Baal-worship into Judah. An unfortunate period for the kingdom which was raided by the Philistines and Arabs.
Ahaziah	845-844		Allied with his uncle Jehoram, king of Israel.
Athaliah	844-839		Usurped the throne, and ruled for about 6 horrible years.
Joash (Jehoash)	839-800		A great reformer under the priest Jehoiada. The country was raided by Hazael, king of Assyria.
Amaziah	800-785		Successful in a war against the Edomites; but suffered heavily when defeated by Israel at Beth-shemesh.
Uzziah (Azariah)	785-747		An able warrior and statesman. Judah reaches the zenith of its political and economic prosperity.
Jotham	747-743	Isaiah	Associated with his father for 11 years before becoming king; defeated the Ammonites. Continued period of prosperity.
Ahaz	743-725	Isaiah	Surrendered to Tiglath-pileser, king of Assyria, c.732.
Hezekiah	725-697	Isaiah & Micah	Judah's best king since Solomon; restored Jehovah worship and religious feasts. Assyrian invasion 701 B.C.
Manasseh	697-642	Isaiah & Micah	Built altars to Baalim; and undid the good works of his father. Then, in his later years, restored Jehovah-worship.
Amon	642-640		Murdered by a court clique.
Josiah	640-609	Nahum, Jeremiah & Zephaniah	The Temple cleansed, and the Book of the Law found (622). Josiah was killed in battle at Megiddo.
Jehoahaz	609	Jeremiah	
Jehoiakim	609-598	Jeremiah & Habakkuk	A tyrannical ruler. First captivity (605).
Jehoiachin	598	Jeremiah & Ezekiel	Second Captivity (598).
Zedekiah	598-587	Jeremiah & Ezekiel	Fall of Jerusalem; Third captivity (587).

As with the rest of the Bible Story, much of what is known concerning the divided kingdom has been furnished by the archaeologists. Most of the information that is contained in the Bible about this era is found in 1 Kings, chapters 12-22, and the Book of 2 Kings. In the latter source, the events of the two kingdoms are related alternately. Additional facts, relating to Judah alone, are found in 2 Chronicles, chapters 10-36. A list of the rulers of each kingdom is given on pages 212 and 213. Many difficulties arise in assigning dates to the reigns of these sovereigns. The date of King Solomon's death has been computed to have occurred all the way from 983 B.C. to 925 B.C. In the light of the most recently discovered evidence, the latter date seems to be more nearly correct. There are also many discrepancies found in the text. Some of these, undoubtedly, are due to associated reigns, such as those of *David and Solomon*, and *Uzziah and Jotham*; but many cannot be reconciled. Some events, such as the battle of Karkar and the fall of Samaria, have been accurately fixed. From these, it is possible by dead reckoning to make fairly accurate estimates for most of the reigns. No attempt will be made to recount all the details of this period; but some of the most important events of the era will be discussed.

Asa the Iconoclast.—Asa, the third king of Judah, was its first reformer. His father Abijam had been no better than his grandfather Rehoboam, and idolatry had become common in the land. Asa was inspired by the prophet Azariah to enter into a covenant with the Lord and to carry out a national religious reformation. Asa put into effect religious reforms and assembled the people for religious instruction. When the Ethiopians invaded his kingdom, Asa called upon Jehovah, who smote the invaders. But when Baasha, king of Israel, invaded Judah, instead of depending upon Jehovah for help, Asa used what remained of the Temple treasures to hire the king of Damascus to attack his enemy. For this desertion of Jehovah, Asa was rebuked by the prophet Hanani. This the king resented, and he had the seer imprisoned (1 Kings 15:9-24; 2 Chron. 14-16).

Omri, Sixth King of Israel.—Omri was the first strong man of Israel. Three dynasties, one of which lasted only 7 days, had preceded his reign. Omri was the capable commander of the Israelitic army; and was conducting a campaign when Zimri murdered Elah, the king of Israel. The army supported Omri for king, but another claimant for the throne named Tibni arose; and it was not until the latter's death 5 years later that Omri finally became king. The new ruler conducted successful wars against Syria and Moab, and became

so famous that Israel became known among the Eastern kingdoms as the "Land of Omri."

Omri built his new capital of Samaria on a hill, so that it could be the more easily and successfully fortified against sieges. How well he succeeded is attested by the fact that it required 3 years for the Assyrians to capture it. He strengthened his country politically by making an alliance with the king of Tyre, to whose daughter Jezebel, Omri married his son Ahab. This act introduced Baal-worship into Israel; and, since Omri was even more wicked than his predecessors, the religious welfare of the country suffered a severe blow.

Ahab and Elijah.—When Omri died, his son Ahab became king of Israel. He was completely dominated by his wife Jezebel, the Baal-worshipping princess from Sidon. The king not only built a temple to Baal in Samaria but also worshiped his wife's god. Among the most infamous and detestable practices of Baal-worship were the immolation, or sacrificing, of children and the practice of lascivious rites. When Jezebel attempted to impose her religion on the whole nation, she was opposed by the prophets of God, who were then hunted down and slain like wild animals. Obadiah, the overseer of the king's household, hid 100 prophets in a cave and only these escaped. At that time Elijah appeared before King Ahab. He predicted a great drought lasting for years in punishment of Ahab for rejecting Jehovah. Elijah then "went and dwelt by the brook Cherith" (1 Kings 17:5), where he was fed by the ravens until the brook dried up. Next he went to Zarephath where he was cared for by the widow, whose "jar of meal was not spent, neither did the cruse of oil fail" (1 Kings 17:16) (1 Kings 16:28—17:24).

The Contest on Mount Carmel.—In the third year of the famine, Elijah was commanded by God to appear unto Ahab. When the two met, the prophet demanded a test of the prophets of the false gods. He directed the king to gather on Mount Carmel all Israel as well as 450 prophets of Baal and 400 prophets of Asherah. When this had been done, Elijah challenged the false prophets to prove their gods. When they could not, he called upon Jehovah, who answered him by sending fire to consume his burnt-offering. Elijah then demanded that the people slay their false prophets, which was done. In answer to the elimination of the prophets of Baal, God blessed the land by sending abundant rains, and the drought ended (1 Kings 18).

Jezebel's Threat and Elijah's Flight.—When Ahab related to his wife Jezebel all that Elijah had done; and that all the prophets of her gods had been slain, she was deeply incensed. She sent word to

Elijah that she would have him killed within 24 hours. It was then that he fled to Mount Horeb, where he was sustained for 40 days and nights without food. The Lord then directed him to return to Damascus and "anoint Hazael to be king over Syria; and Jehu . . . to be king over Israel; and Elisha . . . to be prophet in your place" (1 Kings 19:15,16). Other acts of Elijah before he was translated to heaven without dying are narrated in 1 Kings 21 and 2 Kings 1 (1 Kings 21; 2 Kings 1; 2:1-12).

Ahab's Wars with Syria.—Benhadad, king of Syria or Damascus, made unreasonable demands upon Ahab which the latter refused. In the resultant war, Ahab gained the victory Jehovah had promised. The Syrian king was captured, but was given his freedom when he promised to deliver to Ahab all the cities that the previous Syrian king had taken from Israel. The two kings then joined forces with many other potentates to ward off the invading Shalmaneser III, king of Assyria. The opposing forces met at Karkar in an indecisive battle, which is important only because it is history's first dated event. The engagement occurred in either late 854 B.C. or early 853 B.C. The Bible is silent concerning this battle, but it does record events which took place just prior to and immediately following the conflict. An example is the battle of Ramoth-gilead in which Ahab was killed (852 B.C.) From these related events, it is possible to fix many dates by the simple process of dead reckoning (1 Kings 20).

Ahab and Jehoshaphat.—In his lifetime, Omri made a political alliance with the king of Tyre and Sidon, and sealed it by marrying his son Ahab to Jezebel the princess of Sidon. In like manner, Ahab, when he became king of Israel, effected a political alliance with Jehoshaphat, king of Judah. And he sealed it by marrying his nefarious daughter Athaliah to Jehoshaphat's son Jehoram. The story of Athaliah's life is just as black as that of her mother, Jezebel's. It can be said truthfully that she is her mother's only competitor for the title of the most infamous woman in Bible history!

Jehoshaphat carried out many reforms in Judah and suppressed vice to a greater extent than any of his three predecessors. His only troubles seem to have stemmed from his association with Ahab. On one of his many visits to the northern king, Ahab inveigled him into joining forces against Syria, for the purpose of retaking Ramoth-gilead. Ahab furnished 400 false prophets who spoke well of the venture. Micaiah, the only available prophet of Jehovah, predicted not only failure but also Ahab's death. But Jehoshaphat was so subservient to Ahab that he joined him, and even risked his life by wearing Ahab's robes. In the attack upon the city, Ahab was killed as

Micaiah had predicted. And, as Elijah had predicted, dogs licked his blood (1 Kings 21:19). Under his rule, Israel had experienced one of its worst periods (1 Kings 21:1—22:44; 2 Chron. 17:1—18:34).

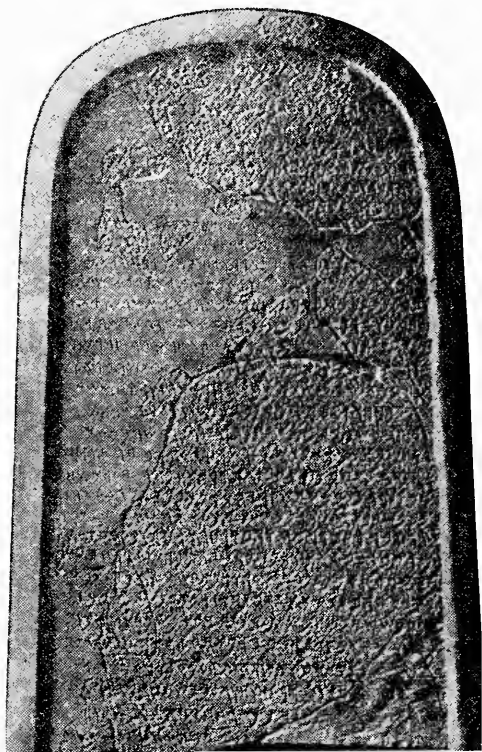
Jehoshaphat's Reign.—This king of Judah was rebuked by the prophet Jehu for participating in the Ramoth-gilead campaign with the wicked Ahab. Jehoshaphat then turned his attention to the political and religious reorganization of his country. His reforms included the placing of judges in all the fortified cities with a court of appeals in the capital Jerusalem, instructing the people in religious matters and the training of a well-disciplined army. When a host of Moabites and their allies invaded Judah, the king prayed to God for deliverance, and the enemy was overthrown. In that campaign, Jehoshaphat was encouraged by the prophet Jahaziel. This king of Judah again joined himself with Omri's family by entering into a shipping venture with Ahab's wicked son Ahaziah. Ships were built at Ezion-geber, but they were destroyed before leaving port. For this alliance, Jehoshaphat was rebuked by the prophet Eliezer, who told the king that Jehovah had destroyed his works as punishment. Jehoshaphat died at about 60 years of age, and was buried in Jerusalem (1 Kings 22:48-50; 2 Chron. 19,20,35-37).

Jehoram, Ahaziah and Athaliah.—This trio of Baal-worshippers ruled Judah for about 13 years following the death of Jehoshaphat. Jehoram, his son, was completely dominated by his wife Athaliah, who was responsible for the introduction of Baal-worship into the southern kingdom. As soon as he was sufficiently established, the new king Jehoram murdered all his brothers and many other princes. His apostasy brought great misfortune to his country. Many parts of the kingdom seceded. The whole country was raided constantly by the Philistines and Arabs, who carried off the king's wives and all of his sons save the youngest. After a reign of about 7 years, Jehoram died of a painful disease, as Elijah had predicted. His subjects had lost little love on him, "and he departed with no one's regret" (2 Chron. 21:20) (2 Kings 8:16-24; 2 Chron. 21).

Ahaziah, the 22-year-old son of Jehoram and Athaliah, was under the evil influence of his mother; and he entered into an alliance with his uncle Jehoram (Joram), king of Israel. He was with the latter in a battle at Ramoth-gilead against the Syrians. After a reign of only one year, he was killed with his uncle at Jezreel at the command of Jehu, a son of Jehoshaphat and the founder of the 4th dynasty in Israel (2 Kings 8:25-29; 9:16-29; 2 Chron. 22:1-9).

Destruction of Omri's Dynasty.—When Ahab was killed at the battle of Ramoth-gilead, he was succeeded by his son Ahaziah. When

Ahaziah, after a short reign of only one or two years, died without a son, he was followed by Jehoram (Joram), another son of Ahab. These brothers were the sons of Ahab and Jezebel, and brothers of Athaliah, and are not to be confused with their brother-in-law and nephew with similar names, who were contemporary rulers of Judah. Ahaziah was injured by falling through a lattice and died, as predicted by Elijah. His death occurred about the time Elijah was translated (2 Kings 1,2).



LOUVRE, PARIS.

Fig. 17.

The Moabite Stone.

This monument was set up at Dibon by Mesha, King of Moab, to commemorate his successful rebellion against Israel about 850 B.C.

Jehoram instituted minor reforms, which were not extensive. He was an improvement over his parents in that he did not worship Baal. The king of Moab revolted during his reign, but with the assistance of Judah he was temporarily successful in controlling the rebellion. The end of Omri's dynasty came at Jezreel when Jehu shot Jehoram through the heart with an arrow. That was the occasion when Ahaziah, king of Judah, also was killed; and when Ahab's widow, Jezebel the queen mother, was thrown from a window and killed, also by command of Jehu (2 Kings 3; 8:25-29; 9).

CHAPTER 35.

THE DIVIDED KINGDOM FROM THE REVOLUTIONS OF JEHU AND QUEEN ATHALIAH TO THE FALL OF SAMARIA AND THE DEATH OF AHAZ.

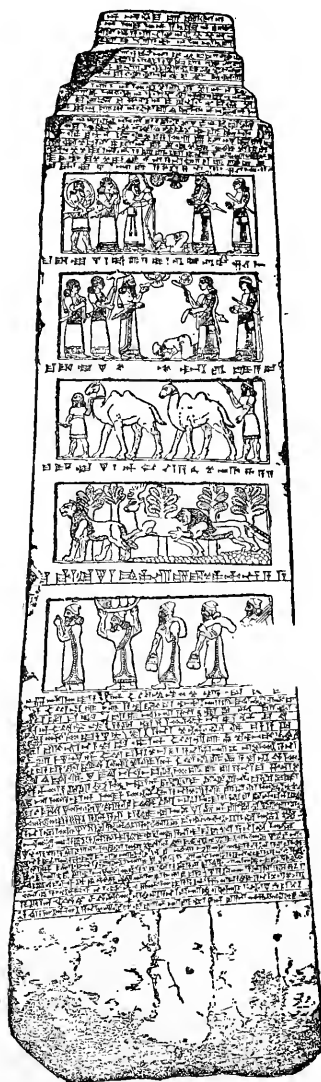
(See Map on Page 152).

Jehu's Reign (845-818 B.C.).—Jehu was the son of good king Jehoshaphat of Judah; and, as related before, was anointed by Elijah to be the tenth king over Israel (1 Kings 19:15,16). At the time Jehu was actually called to be king by an unnamed prophet at Elisha's bidding, he was serving in the army of Israel. Besides slaying Ahaziah, Jehoram and Jezebel, Jehu disposed of the other members of the royal house and the priests and worshipers of Baal. For his service to Jehovah in exterminating Baal-worshipers, the king was promised that four generations of his sons would sit upon the throne. "But Jehu was not careful to walk in the law of the Lord" (2 Kings 10:31), but continued the calf-worship of Jeroboam. Furthermore, in carrying out the mandate given him by Jehovah, the king was not actuated altogether by unselfish motives (Hosea 1:4); and as punishment he and his dynasty ended in disaster. Because all the Tyrians had been slain, the king had no support from Tyre. Because of his sins, "The Lord began to cut off parts of Israel" (2 Kings 10:32), and Jehu soon became a vassal of Shalmaneser III, king of Assyria (2 Kings 10).

Jehu's Dynasty.—This period is marked by the work of four famous prophets: Elisha, Jonah, Amos and Hosea. Jehu's son and successor, Jehoahaz, was a vassal of Syria. Joash, the grandson, made no reforms in Israel; but was blessed, because of his sorrow for the great prophet Elisha as the latter lay dying. Joash defeated Judah in the battle of Beth-shemesh, and followed up his victory by breaking down a part of the wall about Jerusalem. He also took home hostages as guarantee against further attacks by Amaziah, the king of Judah.

In his long reign of about 40 years, Jeroboam II made wise improvements in the economic and political status of his country (Israel), by his many successful military campaigns. In these he took advantage of unfavorable conditions existing among the neighboring kingdoms. But the religious welfare of Israel suffered immeasurably during this reign. Following Jeroboam II, Zechariah, the

last of Jehu's dynasty, reigned for six months before he was murdered by Shallum. After a month as king, Shallum was in turn murdered by Menahem who then became king (2 Kings 10:30,35; 13:1-25; 14:8-16, 23-29; 15:8-12; 2 Chron. 25:6-10, 17-24; Amos 1-8).



BRITISH MUSEUM, LONDON.

Fig. 18.

Black Obelisk of Shalmaneser III.

Only one face of this stone, which is 7 feet high, is shown here. The second scene from the top, which is continued on the other three faces, represents the tribute of Jehu, king of Israel (845-818 B.C.), being offered to the Assyrian king.

Elisha's Ministry.—This prophet was the successor of the renowned Elijah in combating Baal-worship in the northern kingdom.

It is noteworthy that neither prophet seems to have directed his energies against the corrupt Jehovah-worship in which a metal calf was used as a symbol of the Almighty. Elisha's work began about 852 B.C. and continued for approximately 50 years. Many of the miracles he performed were quite similar to those performed by Christ, in that they were often acts of kindness and mercy to individuals, such as increasing the widow's oil, healing Naaman's leprosy and raising the Shunammite woman's son from the dead (2 Kings 4,5). Other acts of Elisha are narrated in 2 Kings 2, 4, 6, 7, 8, 9, and 13. Both Elisha and Jesus loved people and enjoyed mingling with the multitudes. In this they differed markedly from the stern and solitary Elijah (Elisha's predecessor) and the ascetical John the Baptist, the forerunner of the Messiah.

Amos, Hosea and Jonah.—These were all prophets who labored to save Israel during the last 60 years of its existence. They are among the *lesser prophets* (a term based on the length of the book bearing the prophet's name). Their works are related in the books bearing their names, as well as in the references given in this account.

Amos especially denounced the calf-worship of the northern kingdom, but he also announced judgment upon Judah and some Gentile neighboring nations. His work was probably restricted to the period of Jeroboam II's reign. Amos was a herdsman and dresser of sycamore trees in Tekoa in the southern kingdom. It was his custom to sell his wool and hides in distant places. Indications are that he marketed them as far away as Egypt and Damascus. It was about 750 B.C., when on such a trip to Bethel located in the northern kingdom, that he began his prophecies by announcing the downfall of Israel (Amos 5:1f). His prophecies were so startling that Amaziah, the priest of Bethel, complained to Jeroboam II, the king of Israel. Finally the prophet was driven from the city; and returned home where he wrote the book that bears his name, and which contains so many fundamental and eternal truths. He thereby became the first of the literary prophets. Amos preached and wrote of the omnipotence and the righteousness of God. The theme of his teaching is that righteousness is a universal requirement of all nations and all men (The Book of Amos.)

Hosea's period of prophecy began in Jeroboam II's reign, and probably extended to the end of the kingdom. His central theme was the unfaithfulness of Israel to Jehovah. This is symbolized in Hosea's own marital life. The unfaithfulness of his wife Gomer is likened to Israel's unfaithfulness to Jehovah. When Hosea discovered

that Gomer was unfaithful, he prepared to follow the only course open to him: to punish her according to the Israelite law. It was then that Jehovah commanded him to love her and to woo her again, "even as the Lord loves the people of Israel, though they turn to other gods and love cakes of raisins" (Hosea 3:1). Though Jehovah had won Israel in the wilderness after leaving Egypt and she had proven unfaithful, he now plans to win her again. "Afterward the children of Israel shall return and seek the Lord their God" (Hosea 3:5). Some scholars think that the account of Hosea's marital tribulations is a parable or allegory. Whatever the answer is to this question, the prophet has woven his own experiences and those of Jehovah into the account so closely that it is almost impossible to separate them (The Book of Hosea).

Jonah, whose disobedience and its consequences are too well known to be retold, was a pioneer in the field of foreign missions. A study of Jonah's works indicates that God's redemptive grace is not restricted to the Hebrew race, but that all may participate in His mercy.

The spectacular and dramatic events of this story obscure the spiritual lessons it presents. Opinion is still divided as to whether the story of Jonah is legend, parable or history. When we remember that the Bible was written to teach spiritual lessons, and not as a text-book on history, this question becomes unimportant. Whether Jonah actually lived is immaterial. If the author was teaching religious principles by means of a parable, he was employing the same method that Jesus used so extensively and effectively a few centuries later.

Nineveh was the capital of Assyria, an enemy of Israel. Jonah was certain that his own country would not repent and turn unto Jehovah. When the prophet was commanded to preach to Nineveh, he feared that Assyria would repent and be saved, and, in all probability, be the destroyer of Israel. It was for this reason that Jonah attempted to flee from the presence of Jehovah. When Jehovah repeated his command after Jonah's miraculous rescue, the prophet did "cry against" the great city. Then Jonah's worst fears were realized. "The people of Nineveh believed God; they proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them" (Jonah 3:5). Even the king sat in ashes. Then God repented and spared the city. This angered Jonah, who reminded Jehovah that this was exactly what he had told Jehovah would happen, and it was because he knew this that he had attempted to flee to Tarshish. The prophet also prayed for death.

Jonah still hoped for the destruction of Nineveh, and built himself a booth on the east side of the city where he could sit "in the shade, till he should see what would become of the city" (Jonah 4:5). If Jehovah did destroy the city, Jonah wanted to have a ringside seat from which he could get a good view. God even added to Jonah's comfort by having a gourd grow up over his booth. Then a cutworm killed the gourd and a hot sultry east wind blew, and Jonah fainted because of the heat. Again the prophet prayed for death. With that experience as a background, God attempted to show Jonah how great divine mercy can be. How Jonah answered the question with which the book closes, we are not told. However, it is certain that the Jews missed their high calling to be missionaries of the one true God to the whole world (The Book of Jonah).

Athaliah, the Usurping Queen of Judah.—When news of Ahaziah's death reached his mother Athaliah, she killed all his heirs except her infant grandson, Joash. She then seized the throne and ruled Judah for 6 horrible years. The land was filled with disquietude and abomination. The young Joash was saved by his ingenious aunt Jehosheba, the sister of his father, the late king Ahaziah. The aunt was married to Jehoiada, the chief priest of Jehovah. Together, the chief priest and the aunt concealed the infant and his nurse in a bedroom of the Temple for 6 years. In the seventh year, Jehoiada arranged secretly to have Joash (Jehoash) crowned king. When the crown was placed upon his head, the people "clapped their hands, and said, 'Long live the king!' " (2 Kings 11:12). When Athaliah heard the noise, she rushed into the Temple and, realizing the significance of the event, she "rent her clothes, and cried, 'Treason! treason!' " (2 Kings 11:14). But the priest had her ejected from the Temple and slain as "she went by the way of the horses' entry to the king's house" (2 Kings 11:16).

The chief priest, aided by the army and the people, then attempted to eradicate Baal-worship from Judah. They tore down the altars and houses of Baal. They slew Mattan, the chief priest of Baal, and the other officials of the Baal temples. The usurper Athaliah had almost annihilated the House of David; and the religion which she had introduced into Judah was revived at frequent intervals. Two later kings, Ahaz and Manasseh, made images for the Baalim. Apparently Baal-worship persisted until the Period of Exile for Jeremiah frequently decried the practice (2 Kings 8:16-18,26,27; 11:1-20; 2 Chron. 21:5,6; 22; 23; Jer. 2:23; 7:9; 11:13,17; 22:9).

Joash (Jehoash), King of Judah (839-800).—The seven-year-old Joash followed the counsel of his benefactor Jehoiada the chief priest as long

as the latter lived, and fortunately the eminent priest lived to the ripe old age of 130 years. In those years, he served well both Judah and Jehovah. Of all his good deeds, he is most revered for preserving the only male heir to David's throne, thus preventing the extermination of the dynasty. While he lived to direct the young king, the people followed Jehovah. And Judah prospered, because "Jehoash did what was right in the eyes of the Lord all his days, because Jehoiada the priest instructed him" (2 Kings 12:2). To prevent the end of David's royal line, Joash was married at an early age to two wives; and he produced many sons and daughters.

The devout and wise priest "made a covenant between the Lord and the king and people, that they should be the Lord's people; and also between the king and the people" (2 Kings 11:17). The first of these covenants gave the people a course to follow, and the second served as a constitution for the nation. In his reign of 41 years, Joash's chief claim to distinction is that he repaired the Temple, but even this he did in a lackadaisical manner. After the death of Jehoiada, both the king and the people "forsook the house of the Lord, the God of their fathers, and served the Asherim and the idols" (2 Chron. 24:18). Many prophets were sent to Judah, but the people refused to listen to their warnings. When Zechariah, son of the late Jehoiada, entreated the people to return to Jehovah, the king had him stoned to death.

Joash gave very little attention to the security of his country. When Hazael, king of Syria, raided Judah and threatened Jerusalem, the city was saved by giving the Syrian king all the gold and "hallowed things" from the Temple. Joash then became very sick and his own servants "slew him on his bed" (2 Chron. 24:25). This act was committed in revenge for the murder of Jehoiada's son, Zechariah (2 Kings 12; 2 Chron. 24).

Reign of Amaziah (800-785 B.C.).—When Amaziah was 25 years old, he began to direct Judah's affairs in the place of his sick father, Joash. As soon as he was established as king, he put to death the murderers of his father. The text devotes much attention to the Edomite war and the war with Joash, king of Israel. When preparing for the former, Amaziah hired 100,000 men of Israel to add to his own army of 300,000, but the mercenary army was sent home at the command of an unnamed prophet. This act so incensed the 100,000 mercenaries that on their way home they plundered many cities and slew 3,000 people.

The campaign against the Edomites was successful, but Amaziah brought back many captured idols which he set up in Jerusalem and

worshiped. The king next challenged Joash of Israel to a war, probably because of the conduct of the dismissed Israelitish troops. In the battle of Beth-shemesh, Amaziah was defeated and Judah suffered much damage. Because of a conspiracy several years before his death, Amaziah was forced to flee for his life to Lachish. But the conspirators eventually found and slew him.

In recounting this king's experiences, the narrators point out two facts: first, the unfortunate consequences to Judah of any contact with the northern kingdom; and, second, the reward for faith in God and the punishment that was inflicted for following false gods (2 Kings 14:1-20; 2 Chron. 25).

Uzziah (Azariah), Ninth King of Judah (785-747).—Uzziah's reign was the second longest of any monarch of Judah. But the 52 years given in the text overlap a part of his father's reign, and in turn are overlapped partly by the reign of his son Jotham. King Uzziah gave much attention to the political welfare of his country, and developed a most efficient army. He was successful in all his wars in spite of a powerful Assyria to the north. He succeeded in throwing off the yoke of Israel, which had resulted from his father's ignominious defeat at Beth-shemesh. In his reign, Judah reached its greatest political and economic prosperity. He developed agriculture by building towers in the desert, and by digging wells in the desert, the lowlands and the plains, "for he loved the soil" (2 Chron. 26:10).

As a result of his great successes, King Uzziah became so presumptuous that he "entered the temple of the Lord to burn incense on the altar of incense" (2 Chron. 26:16). For this arrogance he was afflicted with leprosy, and remained "a leper to the day of his death" (v.21). During his illness, his son Jotham reigned over Judah. It was within Uzziah's reign that the three great prophets, Isaiah in Judah, and Hosea and Amos in Israel, began their work (2 Kings 14:21,22; 15:1-7; 2 Chron. 26; Isa. 1:1; 6:1; Hos. 1:1; Amos 1:1).

Jotham, Tenth King of Judah.—Jotham's regency during his father's illness and his own reign totaled 16 years in length. He continued his father's building of cities and he worshiped Jehovah, but he did not interfere with the people in their worship of other gods. He conquered the Ammonites and collected a heavy tribute from them. Judah continued to enjoy prosperity during his rule, but toward its close the country was threatened by an alliance that was being consummated between the Israelites and the Syrians (2 Kings 15:5,7,32-38; 2 Chron. 27).

Ahaz, King of Judah.—Ahaz inherited a strong, rich and well-organized kingdom from his father and grandfather. The nation's

prosperity had not been equaled since the days of Solomon. Instead of following in the footsteps of his devout ancestors, "he walked in the way of the kings of Israel. He even burned his son as an offering" (2 Kings 16:3). The 20-year-old king "even made molten images for the Baals" (2 Chron. 28:2), and led the people to worship those idols. When the combined armies of the Syrians and Israelites approached Jerusalem, Isaiah at Jehovah's command advised Ahaz to rely upon the Lord. But the king rejected the prophet. It was then that Isaiah made his renowned prophecy relating to the birth of Immanuel (Isa. 7:14).

The Israelites and Syrians besieged Jerusalem. Although the city seemed to be in no imminent danger of falling, King Ahaz placed himself in vassalage to Tiglath-pileser, king of Assyria. Ahaz sent to the Assyrian king the silver and gold that belonged to the Temple and also the nation's treasures in payment for help. Thereafter Ahaz was tributary to Tiglath-pileser (2 Kings 16; 2 Chron. 28; Isa. 7:1-17).

Menahem and Pekahiah, Kings of Israel.—Before continuing with Judah's history, it seems advisable to give attention to the many vicissitudes being experienced by Israel (the ten northern tribes). As was stated earlier in this chapter, Shallum was king of Israel for only one month when he was murdered by Menahem, who was no improvement over his predecessors. As king, he was relentless and cold-blooded in his cruelty, which is described in the text (2 Kings 15:16-22). Menahem paid tribute to Pul (Tiglath-pileser), as did his successors. He exacted the necessary money from the wealthy men in his kingdom. He reigned about 10 years and was followed by his son Pekahiah. After about two years of continuing in the path of his father, Pekahiah was murdered by Pekah, a captain in the army and head of an anti-Assyrian revolution (2 Kings 15:13-26).

Pekah, King of Israel.—The text states that Pekah "reigned 20 years" (2 Kings 15:27). But most of this period must represent a local government he established in the northern part of Israel, for his rule in Samaria was short, and anything but serene. He was the king of Israel that formed the alliance with Rezin (Rezon), king of Syria, for the purpose of capturing Jerusalem (see above). It was the intention of the two kings to place a Syrian, referred to as "the son of Tabeel" (Isa. 7:6), upon the throne of Judah. Such an arrangement would give them the support of the southern kingdom in their struggle with Assyria. This attempt produced the crisis from which Ahaz was delivered by the strong Assyrian king Tiglath-pileser III (2 Kings 15:27-38; 2 Chron. 28:5-24; Isa. 7:1-6).

Tiglath-pileser III's Campaign.—In his campaign which took place in 733 - 732 B.C., Tiglath-pileser (745 - 727 B.C.) invaded and conquered many states and cities. Israel was reduced to the city of Samaria and the surrounding hill country; and the two and a half tribes east of the Jordan were deported to Mesopotamia. This is sometimes spoken of as the *Galilee Captivity*. For some time there had been developing in Israel pro-Egyptian and pro-Assyrian factions. King Pekah was the leader of the pro-Egyptians, so Hoshea probably had the tacit approval of the Assyrian king when he murdered Pekah and seized for himself the throne of Israel. As a reward for the present which King Ahaz of Judah had sent him, Tiglath-pileser III captured Damascus, "carrying its people captive to Kir, and he killed Rezin" (2 Kings 16:9) while on this same campaign (2 Kings 15:27—16:9).

Fall of Samaria.—Hoshea "did what was evil in the sight of the Lord" (2 Kings 17:2), yet he was not so bad as the kings who had preceded him in Israel. In 727 B.C. Shalmaneser V succeeded Tiglath-pileser III as king of Assyria. Apparently it was soon thereafter that Hoshea became delinquent in his tribute, and Shalmaneser invaded his country. Hoshea then paid the tribute, but soon turned to Egypt for help, refusing to pay the annual tax to Assyria. Shalmaneser again invaded Israel, made a captive of King Hoshea and laid siege to the capital city of Samaria in 724 B.C. The Bible is not clear concerning the name of the Assyrian king who captured the city. But Shalmaneser died in the year 722 B.C. and his throne was usurped by the leader of the army, who took the name of Sargon II. This name he assumed from the great and celebrated King Sargon, an Accadian Semite, who founded the ancient Babylonian empire about 2700 B.C. The city fell late in 722 B.C. or early 721 B.C. The inhabitants were deported and never again became a nation. They are the people often referred to as the ten lost tribes of Israel (2 Kings 17:1-6).

CHAPTER 36.

THE KINGDOM OF JUDAH FROM THE REIGN OF KING HEZEKIAH TO THE BABYLONIAN CAPTIVITY. (See Map on Page 152).

Hezekiah, King of Judah.—With the destruction of the northern kingdom of Israel, the Bible Story becomes concerned only with the kingdom of Judah. The importance of Hezekiah's reign is indicated by the fact that three chapters in 2 Kings (18-20) and four chapters in 2 Chronicles (29-32) are devoted to recording the events of that period. Besides, much of the Book of Isaiah also is used to narrate the acts of this king. Because his father Ahaz was incapacitated, Hezekiah began to rule at the age of 25 years, about 7 years before Ahaz's death. He was the son of a depraved father and grew up among corrupt and evil court influences; yet he demonstrated the truth of Cassius' statement to Brutus:

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Several important influences combined to make Hezekiah the good king that he was: 1. He had a pious mother, Abijah (Abi), who was the daughter of King Uzziah's faithful prophet Zechariah (2 Chron. 26:5). 2. The prophet Isaiah. Hebrew tradition says that Isaiah spent 10 years in retirement from public life while he trained the future king. 3. His wife Hephzibah who, according to tradition, was a devout woman and encouraged the king in his reforms (2 Kings 21:1).

Hezekiah's Reforms and Good Reign.—The young king began his reforms immediately, doing first those things which needed most to be done. He gathered the priests and Levites on the east of the Temple, where he spoke frankly to them. He told them that the nation's troubles had been due to their fathers' trespasses against Jehovah; and that it was in his heart to make a covenant with Jehovah. The king had the Temple cleansed and repaired. He restored the worship of Jehovah and made sin offerings, and held a great celebration of the Passover Feast lasting two weeks. To this feast were invited all the remnants of the 10 northern tribes. Some scorned the invitation, but many came. And the nation was united in spirit as it had not been since the days of Solomon. Religious services also were re-organized, and laws were instituted regarding tithes and offerings.

Hezekiah's Wars.—Much difficulty arises in any attempt to date the events of the Assyrian invasions, because, in some cases, the year of Hezekiah's reign is calculated by the narrators from the time he became co-regent with his father; but, in other cases, it is reckoned from the time he became sole ruler. Hezekiah had been king at least 3 or 4 years when Samaria fell to Sargon II in 722/721 B.C. In 714 B.C. the Assyrian army, or a part of it, under Sargon's son Sennacherib invaded Judah and the neighboring countries. Hezekiah secured relief for his nation only after paying tribute, which was difficult to procure (2 Kings 18:16). Soon thereafter Hezekiah was afflicted with a boil—judging from its seriousness, it was probably a carbuncle—which nearly caused his death. The king made great supplications to Jehovah, and was granted an additional 15 years of life (2 Kings 20:1-11; Isa. 38).

When a confederacy was being formed secretly by the kings of Babylon and other cities to resist the Assyrian forces about 712 B.C., a delegation visited Hezekiah, ostensibly, to inquire after his health. But, in fact, they had come to persuade him to join the league. Isaiah, upon learning the purpose of the agents from Babylon, warned the king of the approaching Babylonian captivity (2 Kings 20:12-19; 2 Chron. 32:31; Isa. 39).

Hezekiah joined the confederacy, but remained neutral when Sargon attacked the allied forces at Raphia (c.711 B.C.), and defeated them before they had an opportunity to organize their resistance. This gave Judah a breathing spell which was used to excellent advantage: the walls of Jerusalem were repaired and strengthened; great military preparations were made; and the springs outside the city were filled up, while a conduit was built to deliver water to the city in case of a siege (2 Chron. 32:2-8,30).

In 705 B.C. Sargon was murdered, and his son Sennacherib became king of Assyria. As the change in monarchs took place, many nations in Palestine, including Judah, revolted and refused to pay tribute. In 701 B.C. the Assyrian king began a campaign to bring the rebellious kings under subjugation. After the capture of Lachish, Hezekiah paid a heavy tribute to have his capital spared; but great devastation existed throughout his kingdom. Sennacherib recorded that he "destroyed 46 strong cities, and numberless smaller cities." While still at Lachish, the Assyrian king heard of a new and stronger coalition being formed against him. This new alliance included Egypt and Ethiopia as well as many Philistine cities. Hezekiah was so encouraged by this information and Isaiah's exhortations that he placed his faith in Jehovah; and, when the Assyrian

king attempted to occupy Jerusalem, the king of Judah defied him. Then came the striking vindication of Isaiah's faith and prophecies when the angel of Jehovah smote 185,000 Assyrians in one night (2 Kings 18:13—20:21; 2 Chron. 32).

Isaiah's Work.—This great prophet was deeply concerned over saving *God's Remnant*. He saw a glorious future for Jehovah's people and worked to retain their purity. Isaiah seems to have originated the principle of *avoiding entangling alliances with foreign worldly powers* (Isa. 8:12-14). His work to persuade the kings of Judah to apply this principle stamps him as a statesman of the highest order. He first preached it to Ahaz when that king called upon the Assyrian king for aid (2 Kings 16:7-10; 2 Chron. 28:16; Isa. 7:17-20). Hezekiah at first rejected the prophet's advice, and suffered heavily as a result. Later the king's faith was revived and he listened to Isaiah's exhortations (2 Kings 18:13-19; 36).

Isaiah was born about 760 B.C., probably in Jerusalem. Tradition has it that his father Amoz was a brother of King Amaziah. Such a relationship might account for the prophet's prestige at court and his easy way with the kings whom he advised. He had a vision and received his commission "in the year that king Uzziah died" (Isa. 6:1). A description of his experience on that occasion is given in the Book of Isaiah (chapter 6), which is one of the most beautifully-expressed passages of the Old Testament. Isaiah made prophecies connected with Sennacherib's campaign of 701 B.C., so that the prophet's public career must have covered at least 40 years. It is known that he was married and had two sons with symbolic names. A dubious tradition is that he was murdered by being sawed asunder by Manasseh.

No one, except the prophet himself, had a clear conception of the political and religious conditions that existed in Judah in Isaiah's time. Isaiah was not only able to make an accurate appraisal of the debased situations that he saw, but he pleaded constantly with the erring kings and exhorted the refractory people to correct their ways and thus avoid the inevitable consequences.

Manasseh's Reign.—Apparently king Manasseh was the neglected and spoiled son of a great and busy father. The new king was only 12 years old when he began to reign. Instead of following in the footsteps of his good father, he resembled his grandfather Ahaz. In fact these two, together with Amon the next king, have often been pointed out as Judah's most wicked rulers. Manasseh, in his 55-year reign, undid most of the good that his father Hezekiah's reformation had accomplished. The son "rebuilt the high places" (2 Kings 21:3) where a corrupt form of Jehovah-worship was carried out with idola-

trous rites. "He erected altars for Baal" whose worship included licentious freedom and infant sacrifices, "and made an Asherah, . . . and worshiped all the host of heaven, and served them" (2 Kings 21:3). This worship of the stars was a new impious religion, a practice probably introduced from Assyria or Babylon (2 Kings 21:1-3; 2 Chron. 33:1-3).

Manasseh adopted many other heathen gods and religions. He desecrated the Temple; "he burned his son as an offering, and practiced soothsaying and augury"; and put a graven image of an idol in the Temple, so that he seduced the people "to do more evil than the nations had done whom the Lord destroyed before the people of Israel" (2 Kings 21:9). God, through the prophets, warned the king. But instead of repenting, the king instituted a reign of terror and persecution that filled Jerusalem with the innocent blood of those who had remained loyal to Jehovah. Micah, one of the prophets then active, depicted the deplorable conditions in Judah at that time (2 Kings 21:4-16; 2 Chron. 33:4-10; Micah 6:1-7:6).

Manasseh's Punishment, Repentance, Forgiveness and Reformation.—As punishment for his sins, God permitted Manasseh's enemies to overcome him. Both Esarhaddon (681-669) and Ashurbanipal (669—626), kings of Assyria, list him as a tributary vassal. Ashurbanipal's brother, when viceroy of Babylon, led a revolt which Manasseh seems to have supported. When the Assyrian king suppressed this uprising, the king of Judah was carried to Babylon in chains. It was then that Manasseh repented and "humbled himself greatly before the God of his fathers" (2 Chron. 33:12). The Lord "heard his supplication, and brought him again to Jerusalem into his Kingdom" (v.3). The king then became a penitent and a patriot. He strengthened his nation against possible attack. He abolished idolatry and restored the worship of God in the Temple; and he served God and ordered all Judah to do likewise (2 Chron. 33:10-20).

Amon's Reign.—Under Amon, Judah reverted to the worship of idols that Manasseh had set up early in his reign. Since Amon was born early in his father's kingship and bears the name of an Egyptian god, it is possible that Manasseh had included that god among those worshiped in Judah. Amon was only 22 years old when he became king. His reign was terminated abruptly when he was murdered 2 years later by a court clique. The murderers were put to death; and Amon's 8-year-old son Josiah was placed on the throne (2 Kings 21:19-26; 2 Chron. 33:21-25).

Josiah's Good Reign.—This young king, in his 31-year rule, practically duplicated the reign of his great-grandfather, the devout

Hezekiah. These two share the honor of showing the greatest religious zeal of any of the kings that followed David. Josiah's mother was Jedidah (beloved), the daughter of Adaiah (Jehovah has adorned). They were from Bozkath near Lachish on the plains of southwestern Judah, and their names indicate that they were faithful to Jehovah. Jedidah's naming of her son Josiah (the Lord sustains) supports this view. From the beginning Josiah seems to have followed the wise counsel of the high priest Hilkiah (2 Kings 22:1,2; 2 Chron. 34:1,2).

Josiah's Reforms.—When he was 16 years old, the king consecrated himself to the God of his ancestor David. Then for 4 years Josiah apparently planned and consulted with his advisers. These must have included, besides Hilkiah, the leaders among Jehovah's followers, who were certain to find a welcome and a refuge at the court. In the 12th year of his reign, Josiah began to purge Judah and Jerusalem of their false religions. This was no small undertaking, but rather a herculean task requiring wisdom, courage and skill. There would be strong opposition and much bloodshed, as later events proved. Josiah's cleansing was extended from Simeon, "as far as Naphtali," which was the equivalent of saying from "Dan to Beersheba," or the territory of the ancient kingdom of David and Solomon. The long period (6 years) required for the reformation has been explained on the ground that the work was interrupted by the Scythian (Indo-European) invasion. So far-reaching were the effects of the religious purge carried out by Josiah that they are felt in most of the world of today (2 Chron. 34:3-7,33).

Restoration of the Temple.—In the 18th year of his reign (622 B.C.), Josiah proceeded with the restoration of the Temple. The work was placed in charge of a committee of three: Shaphan the prime minister, Maaseiah the mayor of Jerusalem, and Joah the recorder. Hilkiah the high priest was the general superintendent, and the text includes the names of some of the faithful overseers in a sort of honor roll (2 Kings 22:3-7; 2 Chron. 34:8-13).

Hilkiah Finds the Book of the Law.—When the Temple was being cleaned, "Hilkiah the priest found the *book of the law* of the Lord given through Moses" (2 Chron. 34:14). As the book was found when the money was being removed, it must have been concealed in a secure location, possibly with the Ark itself and other Temple treasures. Hilkiah sent the book to Josiah by Shaphan, who "read it before the king" (v.18). Josiah was deeply impressed; and expressed his great grief at the dire consequences that must befall his people, because they had not followed God's commands. But Jehovah assured the king that the destruction of Judah would not come in his time.

Many opinions have been hazarded about the text of the book found by the high priest. These range all the way from a few chapters of Deuteronomy to the complete Pentateuch. Judging from the king's reaction and his statement in 2 Chronicles 34:21, the law must have contained the substance of chapters 28 and 29 of the Book of Deuteronomy, and no doubt chapter 30 as it is a continuation of the two previous chapters. It is probable that the book contained the "D" Document, referred to in chapter 13, and possibly an outline of the entire Book of Deuteronomy, but not the entire Pentateuch as some believe (2 Kings 22:8-20; 2 Chron. 34:14-28).

Renewal of the Reformation.—Josiah, always anxious to help his people, had them all, both great and small, assemble in the Temple court where he read the *book of the law* to them. When the king finished reading, the people made a public covenant before the Lord. That meeting was very much like the one Joshua had held some 40 miles to the north on the slopes of Mount Gerizim and Mount Ebal over 600 years earlier, when Jehovah had brought the people of Israel into the Promised Land (Josh. 8:30-35). The reading of the *book of the law* to the people affected them as it had affected the king. Their assault upon idolatry was renewed with even greater vigor than before. Josiah next "kept a Passover to the Lord in Jerusalem" (2 Chron. 35:1). This feast was so inspiring and impressive that it was said: "No passover like it had been kept in Israel since the days of Samuel the prophet; none of the kings of Israel had kept such a passover as was kept by Josiah" (v.18) (2 Kings 23:1-28; 2 Chron. 34:29—35:19).

Death of Josiah.—In 612 B.C. Babylonia, aided by Cyaxares and his Medes, had destroyed Nineveh, the Assyrian Empire's capital. The Assyrian king was killed, but the Assyrians set up a government at Haran which was captured in 610 B.C. The only important city then left to the Assyrians was Carchemish. Such was the situation when, in the 31st year of Josiah's reign (609 B.C.), Pharaoh Necho of Egypt undertook a campaign in the upper Euphrates valley around Haran. Necho may have planned to occupy that territory by wresting it from the defeated Assyrians; but, more probably, he was going to their aid against Babylonia. As Necho was leading his army across Palestine, Josiah intercepted him at the ancient battlefield of Megiddo in the valley of Jezreel. The Egyptian king, who claimed to have divine approval of his plan, wished to avoid a battle with Josiah; but the latter would not tolerate Necho's passing across Palestine.

The story concerning this event cannot be completed, because it contains some unknown factors. Not only is the purpose of Necho's campaign unknown, but it is impossible to do more than conjecture regarding Josiah's motives in attempting to halt the Egyptian army at Megiddo. In his reformation labors, the king had done everything possible to reunite Judah and Israel. When Nineveh fell, he gained partial independence for his country and was looking forward to complete autonomy. When that was secured, he hoped for a kingdom such as David and Solomon had ruled. When Necho marched north, it is possible that Josiah feared that the Egyptian king might occupy some of the territory that he planned to have in the Hebrew nation. A less probable reason for Josiah engaging Necho's army is that he may have felt that he owed allegiance to Babylonia, and was under a moral obligation to render aid to that new empire. It also is theorized that Necho summoned Josiah to Megiddo for an interview. Josiah attended, accompanied only by his servants, and there the Egyptian pharaoh assassinated him.

In the battle of Megiddo, King Josiah was mortally wounded and died soon after being taken to Jerusalem. His death was a severe blow to the nation which, as a consequence, lost its partial independence and sank again into idolatry. It was no wonder that all the people mourned for him, and that Jeremiah expressed his sorrow with deep lamentations (2 Kings 23:29,30; 2 Chron. 35:20-27).

The Prophets Nahum and Zephaniah.—These two prophets prophesied in the early part of king Josiah's reign. Little is known concerning the prophet Nahum. Because his recorded prophecies deal entirely with the destruction of Nineveh, many scholars have concluded that he lived in the vicinity of that city. But the internal evidence of his book indicates that he was a Judean: Nahum was a strong nationalist whose heart was filled with wrath and vengeance for Judah's foes, especially Assyria; and the prophet attributed to Jehovah those same qualities. The downfall of Nineveh meant the triumph of righteousness to Nahum; but to his contemporary, Jeremiah, it meant only that Judah became a vassal of Babylonia instead of Assyria (The Book of Nahum).

Zephaniah was the great-great-grandson of King Hezekiah and prophesied about the time of the Scythian invasion of 626 B.C. To him, this Scythian horde was an agency of Jehovah carrying out His Day of Wrath, and would bring an end to civilization. He looked forward to the restoration of Israel's religion, but he foretold the doom that awaited the political nation. He accused those in high places of

being responsible for the coming destruction of his country. Zephaniah's ethical teachings are just as applicable to our day as they were to his (The Book of Zephaniah).

Judah's Last Kings.—Following Josiah's death, the nation degenerated politically, economically and morally so rapidly that it lasted only 22 more years. During this turbulent period the country had four kings, three of whom were sons of Josiah and the other a grandson. Two of these kings ruled 3 months each, whereas the other two ruled about 11 years each. There was not a good or capable ruler in the group. The members of Josiah's family were not only jealous of each other but were supported by rival powers.

Jehoahaz (Shallum), Judah's 16th King.—This king was 23 years old when his father was killed at Megiddo. Although he was the late king's third son, he was selected by the people because of his nationalism. He stood for an independent nation, and for this he was deposed after reigning only 3 months. Pharaoh Necho replaced him with his brother Jehoiakim (Eliakim) who was pro-Egyptian. Jehoahaz was taken in chains to Necho's headquarters at Riblah in the extreme north of Israel. Later the deposed king was taken to Egypt where he died (2 Kings 23:30-34; 1 Chron. 3:15; 2 Chron. 36:1-4; Jer. 22:10-12).

Jehoiakim's (Eliakim) Reign.—This son of Josiah was 25 when placed upon the throne. His Egyptian master required him to pay a heavy tribute which he collected from the people. The king had little consideration for his people. He treated Jeremiah with contempt when the prophet warned him of Jehovah's judgment unless he repented (Jer. 36). The king did much building by levying heavy taxes and using forced labor; and the writers all indicate that he was a tyrannical ruler. Jehoiakim was a vassal of Necho until Necho was decisively defeated by Nebuchadnezzar at Carchemish in 605 B.C. (2 Kings 23:34-37; 2 Chron. 36:5; Jer. 22:13-19).

The Prophet Habakkuk.—Little is known of this prophet, but he gave to the world the great spiritual truth that the *righteous live by faith*; as he expressed it, "The righteous shall live by his faith" (Hab. 2:4). It was this same spiritual truth that Paul taught. Later still it was the directing spirit of the reformation. And it remains unto this day as one of our most cherished Christian tenets. It is the acceptance of this principle as one of the fundamentals of Protestantism that, to a great degree, differentiates the Protestant churches from the Roman Catholic church, which emphasizes works and the observance of papal dogmas.

Habakkuk was troubled by one of the same situations that perplex men's minds today. He could not understand God's non-interference

when "the wicked doth compass about the righteous" (Hab. 1:4). Jehovah's answer to the prophet's cry is found in the next few verses. Habakkuk knew he did not have the final answer when Nineveh was destroyed by the Chaldeans, because they too were wicked. Again he cried unto God; and was rewarded by a vision in which woes were pronounced upon the Chaldeans, from whom his own people were to be delivered. The destruction of these foes did not occur at once, but the prophet possessed the great quality of *patience*, and was willing to wait. He said,

"I will take my stand to watch,
and station myself on the tower,
and look forth to see what He will say to me,
and what I will answer concerning my complaint."

(Hab. 2:1).

Internal evidence found in the Book of Habakkuk indicates that the prophet began to prophesy about the time of the battle of Carchemish (605 B.C.). His prophecies were undoubtedly inspired and colored by the events of the First Babylonian Captivity, which took place immediately after the battle of Carchemish.

As Babylonia was the dominating political power of the civilized world until its capital was captured by an army of Cyrus the Great in 539 B.C., the fulfillment of the vision described in chapter 2 did not take place for over half a century after its perception (Book of Habakkuk).

Judah's Captivity.—The captivity of Judah is thought of generally as being accomplished by Nebuchadnezzar in three invasions. For convenience, these are referred to as the First (605 B.C.), Second (598 B.C.), and Third (587 B.C.) Captivities. The first was largely a matter of Babylonia taking over the Assyrian Empire, but was aggravated because King Jehoiakim of Judah had allied himself with Pharaoh Necho of Egypt. There had been a time when such an alliance might have protected Judah from the Mesopotamians and Chaldeans, but Egypt was no longer a match for the Eastern powers. As the Assyrian Rabshakeh said earlier to Hezekiah, Egypt was only a broken reed of a staff, "which will pierce the hand of any man who leans on it" (2 Kings 18:21). The second and third captivities were the direct result of Judah's rebellions against Babylonia.

The First Captivity.—From Carchemish (605 B.C.), the Babylonian prince Nebuchadnezzar led his army to Jerusalem. King Jehoiakim apparently submitted to the Babylonian; but Nebuchadnezzar was summoned home suddenly to succeed his father Nabopolassar, who

had died. As a consequence, few captives were taken to Babylon at that time, but those taken included some promising young men who were to be trained for government service. In this group were Daniel and his friends. The 70 years of captivity prophesied by Jeremiah are reckoned from that date (605 B.C.). Two years later Daniel made known and interpreted the king's forgotten dream. For his revelation to the king, he was made "to rule over the whole province of Babylon" (Daniel 2:48) (2 Kings 24:1; Jer. 25:1,12; 29:10; Dan. 1:2).

The Second Captivity (598 B.C.).—Jehoiakim remained a vassal of Nebuchadnezzar for 3 years, then, encouraged by Egyptian intrigues, he rebelled. Apparently the Babylonian king was too much occupied elsewhere to take immediate disciplinary action against the king of Judah. But he probably encouraged the raids that were made into Judah by bands of Chaldeans, Syrians, Moabites and Ammonites at that time. Finally, in 598 B.C., Nebuchadnezzar again marched against Jerusalem. The fate of the king, Jehoiakim, is not definitely known. The chronicler states that he was bound in fetters to be carried to Babylon (2 Chron. 36:6); but he must have died or been assassinated in Jerusalem, for Jeremiah assures us that there were no tears shed for him when he was given the burial of an ass outside of Jerusalem (Jer. 22:18,19). In another place the prophet wrote that he was cast out unburied, which is probably another way of saying the same thing (Jer. 36:30). It is possible that the king's countrymen had already bound him and planned to turn him over to the Babylonians upon their arrival.

Jehoiakim was followed by his 18-year-old son Jehoiachin. He had reigned only 3 months and 10 days when he surrendered to Nebuchadnezzar's army. The king, his mother, his wives, his sons, his officers, all the leading men of the nation, all the craftsmen and all the men fit for war—a total of 10,000—were carried as captives to Babylon. This group also included the priest Ezekiel, who was to become the *Shepherd of captive Israel*. Many of the treasures of the Temple and palace were also sent to Babylon at this time. Jehoiachin was kept in confinement for 37 years in Babylon. When Evil-Merodach (Amel-Marduk) became king of Babylonia, he released the king of Judah. According to both the text and the Babylonian records, he gave Jehoiachin a regular allowance from the royal treasury. In place of Jehoiachin, Nebuchadnezzar made Mattaniah, a 21-year-old son of Josiah, vassal-king of Judah. He gave him the name of Zedekiah (2 Kings 24:1-18; 25:27-30; 2 Chron. 36:7-11; Esther 2:5,6; Jer. 52:28, 31-34; Ezekiel 1:1-3).

Zedekiah's (Mattaniah) Reign.—Zedekiah was Josiah's third son to sit upon the throne of Judah, but the Babylonian king made a poor choice in placing him there. He was neither a good nor a strong ruler, and if ever Judah needed an able leader, it was then. The better citizens were deported in 598 B.C., leaving no wise and influential men to counsel the new king. Jeremiah and the other prophets constantly pleaded with Zedekiah. But he ignored their advice, as "he stiffened his neck and hardened his heart against turning to the Lord, the God of Israel" (2 Chron. 36:13). By this time Judah had been reduced to a small province, totally disorganized politically, economically and religiously. The people belonged to the lower intellectual grades. The corrupt and deplorable conditions then existing in the nation are detailed in the Books of Jeremiah and Ezekiel. Unfortunately, there still existed a pro-Egyptian party in the capital city of Jerusalem. The rash and unsound young men, with whom the king had surrounded himself, favored collaborating again with Necho of Egypt. Zedekiah himself must have been under suspicion, for he sent a delegation to Nebuchadnezzar at one time (Jer. 29:3) and visited him in person at another time (594 B.C.) (Jer. 51:59). Undoubtedly, the purpose of these visits was to assure the Babylonian king of Zedekiah's fealty (2 Kings 24:19,20; 2 Chron. 36:12-16; Jer. 37:1,2).

The Third Captivity; Jerusalem Destroyed (587 B.C.).—Finally, against the advice of Jeremiah, Zedekiah rebelled and brought disaster upon his country. Toward the end of Zedekiah's 9th year as king, Nebuchadnezzar invaded Judah. He soon laid siege to Jerusalem by constructing forts around the city. The siege was raised for awhile when it appeared that the Egyptians were coming to the aid of Jerusalem. But when the danger was past, the Babylonians returned. It was during that lull that Jeremiah, because of his prophecies, was accused of discouraging the defenders and was placed in the dungeon to die. Zedekiah soon had him removed, however, and the two had a confidential conference in which the prophet revealed that, if the king would surrender to the Chaldeans, both he and the city would be spared by Jehovah. In that secret meeting, the king disclosed that he had faith in Jehovah through Jeremiah, but was afraid to declare himself (Jer. 27:2-22; 37:5—38:28).

The city was able to withstand the siege for about a year and a half. When the city's walls were weakened by the enemy's onslaughts, houses were demolished to reinforce the walls on the inside. Many of the defenders deserted to the Chaldeans, but the garrison

fought valiantly until a famine prevailed. The distress of the siege is described in detail in the Book of Lamentations. Mothers were driven to murder and eat their children; and the wealthiest citizens were seeking offal in the streets (Jer. 33:4; 38:19; Lam. 4:5,10).

When Jerusalem could no longer be defended, King Zedekiah and the army slipped out through the south wall of the city while the enemy was concentrating its forces against the northern walls. The king's desertion was soon discovered, and the Babylonians pursued and overtook him on the plains of Jericho. Zedekiah was taken to Riblah where Nebuchadnezzar had established his headquarters. There Zedekiah's sons were slain before his eyes. He himself was blinded, bound and taken captive to Babylon, thus fulfilling the prophecies of both Jeremiah and Ezekiel (Jer. 34:3-5; Ez. 12:13). This punishment was severe. But Zedekiah had shown gross ingratitude by violating his solemn oath of allegiance to the king, who had placed him upon the throne at one of the most important locations in the whole Babylonian Empire (2 Kings 25:1-7; 2 Chron. 36:13; Jer. 34:3-5; 39:1-7; 52:2-11; Ez. 12:8-16; 17:15-21).

Jerusalem, the City of David, was laid in ruins. All the principal buildings, including the Temple and the palace, were burned; and the walls around the city were torn down. The Ark of the Covenant must have been destroyed at that time as there is no further record of it in the Scriptures. The "rest of the multitude" was carried away captive, except "some of the poorest of the land to be vinedressers and plowmen" (2 Kings 25:11,12). All the valuable vessels and treasures of the Temple and palace were carried to Babylon, where they remained until the capture of that city by the Persians nearly 50 years later. Five years later, there must have been more disturbances, for 745 additional Jews were taken captive to Babylon.

The prophets, especially Jeremiah and Ezekiel, had seen the folly of rebelling against Babylon. Acting as Jehovah's agents, they pleaded with the kings not to act rashly but to submit to Nebuchadnezzar. For this reason, the Chaldean king treated the prophets with great respect. Jeremiah was given his choice of residences, and chose to live in Mizpah, the new capital 4 or 5 miles northwest of the destroyed Jerusalem. Nebuchadnezzar appointed Gedaliah, a descendant of David, governor of the province of Judah. He was an excellent man for the position, honest, wise and anxious to help his countrymen; but he was treacherously assassinated by Ishmael "of the royal family." This traitorous act was instigated by the king of the Ammonites, and caused a feeling of apprehension among the people which set off a general exodus to Egypt. Jeremiah tried to stem the tide,

but was forced to accompany the emigrants. He was last reported as prophesying in Tahpanhes in Egypt (2 Kings 25:8-30; 2 Chron. 36:17-21; Jer. 39:8—44:30; 52:12-34).

Work of the Prophets.—This period produced many great teachers and exhorters, through whom God often revealed the future. The names of some of these are given in the Old Testament but there were many more who must always remain anonymous. Often several well-known prophets were active at the same time. Of some, we have barely a glimpse. Micaiah, for example, appears but once in the records, but that one appearance marks him as a great prophet (1 Kings 22:8-28; 2 Chron. 18:6-27). Many of these men of God served as historians of the periods in which they lived; and much of our information concerning their eras was recorded by them in books bearing their names.

Among the prophets who labored in the northern kingdom, and who have already been mentioned, were Ahijah, Elijah, Elisha, Amos, Jonah and Hosea. In Judah, the well-known prophets were Micaiah, Isaiah, Micah, Nahum, Jeremiah, Habakkuk, Ezekiel and Zephaniah, a descendant of King Hezekiah. Ezekiel was carried captive to Babylon, however, before he began his prophecies. Azariah, Hanani, Eliezer and probably Obadiah also labored in Judah during this period.

Part XI.

PERIOD 8. THE BABYLONIAN CAPTIVITY.

CHAPTER 37.

THE STORY OF JUDAH IN CAPTIVITY—587-538 B.C.

Effects of the Captivity.—The captivity of Judah in Babylonia is ordinarily considered as retribution for the nation's sins. There is plenty of Scriptural writing to support such a conclusion; but to consider punishment as the sole function of the Chaldean exile seems to be superficial thinking. In the divine plan there were other important results. By this captivity, the Hebrew people were purified in a manner which, in the last few years, has come to be known as "screening." Only the leaders were carried into captivity, and only the leaders of those captives were returned to Jerusalem. Thus God's Chosen People were subjected to a double sifting.

Ever since leaving Egypt, the nation had shown a tendency toward idolatry; and, since the days of King Jehoram, Baal-worship had been practiced in the southern kingdom. Even the reformation of Josiah did not extend down to the "grass roots" level, and really convert the great masses to the God of Abraham, Isaac and Jacob. But when they returned from the exile in Babylonia, the Jews had put from them the worship of molten images. This important change in the religious thinking of the Hebrew people was due largely to the great prophet Ezekiel.

It was in this period that the Hebrews as individuals became active in the commercial world. Many of them remained in the Persian Empire; and later settled in the larger cities throughout the civilized world, where they lived largely in groups made up of their own people. Such colonies in Rome, Corinth, the Province of Galatia, Ephesus and Thessalonica were invaluable in assisting to spread the Messianic message when Jesus came. They were the first to accept the gospel, and formed nuclei from which Christianity spread around the world.

Economic and Religious Conditions.—The exiles were treated more favorably in Babylonia than they had any reason to expect. Appar-

ently they had their own settlements, such as Tel-abib near the Chebar canal where Ezekiel lived (Ezek. 3:15), Tel-melah, Tel-harsha, Cherub, Addan, Immer (Ezr. 2:59), and Casiphia (Ezr. 8:17). They were permitted to own and cultivate the land, to have servants and to engage in commercial enterprises (Jer. 29:5-7; Ezr. 2:65). Many of them must have become quite wealthy (Ezr. 2:65-69; Zech. 6:10,11); and Daniel, Nehemiah and Mordecai rose to the highest political positions in the land (Dan. 2:48; Neh. 1:11; Esther 10:3).

The religious privileges granted the Jews were probably even greater than the economic ones. Many of their own elders, priests and prophets were with them. Jeremiah sent them advice and instructions in his letters, and even prophesied the restoration after 70 years. The leaders must have been cheered by Isaiah's vision of the birth and reign of the Prince of Peace. But the peerless leader of the people in the early years of their captivity was Ezekiel, the spiritual successor of Jeremiah. The people were dwelling in an "unclean" land, and, perforce, suspended the sacrificial offerings. But they had ample time in which to reflect upon their direful conditions as a result of the nation's sins. Their hope of some time reconstructing their nation back in Judah caused the leaders to give much study to Hebrew traditions and laws. Some of the world's noblest literature was produced by the Hebrews within this period. More literature, based upon the experiences of the people while in Mesopotamia, was written at a later date (Isa. 9:6,7; 10:20-23; 11:1-10; Jer. 29:1,4-11).

Ezekiel. "The Shepherd of Captive Israel."—The work of this prophet was such an important influence in fashioning the future ecclesiastical life of his people that it is worthy of separate consideration. The nation had been destroyed; and it was solely through their religion that the Hebrews could maintain even a racial unity. Ezekiel sensed this truth, and emphasized the ritual part of their services, so that his people would have a solemn form for the expression of their worship of Jehovah. In some quarters, this has led to the accusation that Ezekiel was the father of formal Judaism. It seems more important to point out that, like Jeremiah, he stressed individualism. He taught that salvation is a personal matter. In this and many other respects, his writings are much like those of the New Testament writers, on whose works he had considerable influence (Ezek. 18; 33:1-16).

The Book of Ezekiel is composed of three separate sets of prophecies. The first set includes prophecies that were made from the 5th year to the 9th year of his deportation, and before the Second Baby-

lonian Captivity occurred (chapters 1-24). In that period he denounced idolatry and condemned the abomination of Judah. He foretold the destruction of Jerusalem as a punishment for national wickedness, to be followed by a restoration and a glorious future. During those 4½ years, the prophet did everything within his power to get the Jews to turn to God and be saved.

The second group of prophecies (chapters 25-32) deals with God's judgment against the surrounding nations of Ammon, Moab, Edom, Philistia, Tyre, Sidon and Egypt. These prophecies in a way were devoted to foreign missionary work. Ezekiel maintained that those idolatrous nations were committing the same sins for which the Hebrews were being punished, and that the Gentile peoples would reap the same terrible consequences as the Jews were then enduring.

The third group of prophecies (chapters 33-48) was made after the destruction of Jerusalem. These foretold the restoration of Israel and the coming of God's perfect kingdom. In the very first words of these chapters, Ezekiel compares his duty as a prophet to that of a watchman (33:1-9). Then he discusses the responsibility of the individual (33:10-20). The prophecies of that 16-year period are especially important for two reasons. First, because Ezekiel, in addressing the exiles, was instilling in them new hope while urging them to prepare for the restoration by repenting and turning to God. Second, because his prophecies of that period have had much to do with the molding of Jewish thought and religion.

Ezekiel has greatly facilitated the reading of his prophecies by his excellent dating methods, in which events are dated from his captivity (598 B.C.—the same deportation that included King Jehoiachin). Nothing is known of the prophet at that time except that he was a priest and the son of Buzi. It was in the 5th year of his captivity that he was called to be a prophet. His ministry extended over a period of at least 22 years, as the latest date he mentioned was in the 27th year of his captivity (571 B.C.) (Ezek. 29:17). After he predicted the fall of Jerusalem, he was under suspicion until that event actually occurred. Thereafter, the people recognized him as a representative of Jehovah—as the elders had done long since. He lived with some of his fellow exiles in the settlement of Tel-abib on the Chebar canal, owned his own house and was married. His wife died on the day the siege of Jerusalem began, in the 9th year of his captivity. Nothing is known of Ezekiel after the last date given in his writings (Ezek. 1:1-3; 3:15; 8:1; 14:1; 20:1; 24:1,18; 29:17; 33:30).

The Second or Deutero-Isaiah.—One of the greatest of Israel's prophets lived in the Period of Exile and was a contemporary of Ezekiel. He produced some of the most beautiful and impressive literature found in the world today. He was both a great poet and a great prophet, yet his name is unknown. His recorded writings have been included in the Book of Isaiah (chapters 40-55), and for that reason he is generally referred to as the Second or Deutero-Isaiah. While Ezekiel was holding his people together by emphasizing the sacraments of their religion, Deutero-Isaiah was comforting them and promising a speedy deliverance from their captors. He was the prophet of restoration.

This unnamed prophet was a keen student of political science, who saw, in the rise of Cyrus the Great, the hand of Jehovah. Deutero-Isaiah soon proclaimed to his fellow exiles that this great Persian "from the east" (Isa. 41:2) was Jehovah's agent, who would destroy Babylonia and restore Israel to its homeland. With his powerful personality, superb language and logical arguments, he was able to instill in his fellow Jews the same hope and enthusiastic faith that he possessed. It is easy to place these prophecies in their proper historical setting. They were made between 550 B.C., when Cyrus began his conquering career by destroying the Median Empire, and the fall of Babylon in 539 B.C.

It was a herculean task that this Old Testament evangelist undertook. The exiles were overawed by what they had seen in the Babylonian Empire; but this inspired prophet restored their old confidence in the very first part of his works (Isa. 40). With great eloquence he called upon the people to consider the power of their mighty God. "All flesh is grass" (Isa. 40:6). "The grass withers, the flower fades; but the word of our God will stand forever" (Isa. 40:8). In other words, all earthly power is ephemeral, but God is omnipotent and eternal. This truth the poet-prophet then proceeds to expand still further (Isa. 40:12f).

Deutero-Isaiah was a strong monotheist. He pointed out how futile are man-made idols and ridiculed their worship (Isa. 40:18-21; 41:21-24). He stressed throughout his lyrics the great love of God for Israel; and that this quality of Jehovah was evidenced by the offer of free mercy to all. The prophet may have been predicting here the coming of the Messiah. Deutero-Isaiah told the people that, when they were released, they would not leave as fugitives, as they did when they fled from Egypt, but that all nature would rejoice with them.

"For you shall go out in joy, and be led forth in peace;
the mountains and the hills before you shall break forth into
singing,
and all the trees of the field shall clap their hands" (Isa. 55:12).

Daniel the Statesman-Prophet.—Daniel probably witnessed more changes in the political face of Western Asia than any other man, either before or since his time. He was born in Jerusalem when Judah was a part of the Assyrian Empire. When Babylonia became the supreme power in the civilized world, he was carried to its capital city of Babylon in 605 B.C.—seven years before the first large deportation which included Ezekiel. Daniel soon rose to prominence in the Babylonian government. Later when Cyrus the Great conquered Babylon in 539 B.C., the Hebrew statesman, although an old man, was retained as a leader in the Persian Empire for at least three more years. Thus, during a period of at least 80 years, Daniel viewed the changing fortunes of three great empires; and was in the "inner circle" at the courts of two of them.

The Book of Daniel.—The first six chapters of this book narrate six anecdotes concerning Daniel and his three companions. The other six chapters describe four visions witnessed by Daniel. These ten events were:

Narratives and Prophecies.

- 605 B.C. Training of Daniel and His Companions (Chapter 1).
- 603 The King's forgotten Dream (Chapter 2).
- 587 The Fiery Furnace (Chapter 3).
- c.567 The Madness (Lycanthropy) of the King (Chapter 4).
- 539 Belshazzar's Feast (Chapter 5).
- 538 The Lion's Den (Chapter 6).

Visions.

- 552 B.C. The Four Beasts (Chapter 7).
- 550 The Ram and the Goat (Chapter 8).
- 538 The Seventy Weeks (Chapter 9).
- 536 The Struggle of the Kingdoms (Chapters 10-12).

Some of these experiences are among the best-known stories of the Bible, yet their full significance and place in the Bible Story are seldom emphasized as they deserve. For example, Daniel's escape from the lion's den is a story familiar to all. But few stop to inquire what the circumstances were that brought this ordeal upon the prophet, or who placed the hero in the lion's den, or the consequences of his miraculous escape.

The first anecdote concerning Daniel is narrated in chapter 1. Daniel and his three friends, who were all being trained for state work, obtained permission to eat simple food rather than the king's food. The latter had probably been used in sacrifices and offered to idols, and, consequently, was unclean, which made its use contrary to the Mosaic Law. At the end of the 10-day trial proposed by Daniel, the king "found them ten times better than all the magicians and enchanters that were in all his kingdom" (Dan. 1:20). Two years later the king had a dream which troubled him greatly, but he had forgotten what it was. When his magicians and enchanters were unable to reconstruct the dream for him, he ordered their deaths. But Daniel came to their rescue by begging the king for time, during which he and his friends prayed for enlightenment. Their supplications were heard, and the king's dream was revealed to Daniel. The dream referred to four world empires: The Babylonian, Persian, Greek and Roman, the last with feet partially of clay. From this passage comes the expression "with feet of clay," which is frequently applied to large organizations or institutions that have a fundamental weakness. As a reward for his great service, Daniel was made ruler over the province of Babylon (Daniel 2).

The story of faith and courage taught in chapter 3 recounts how Daniel's three friends refused to worship Nebuchadnezzar's golden image. As a result, they were cast into the fiery furnace. When the three were miraculously delivered by an angel as the astonished king watched, he praised the Hebrew God. He issued a decree that nothing disrespectful be said against this God; and promoted Shadrach, Meshach and Abednego to more responsible positions (Daniel 3). The lesson of humility taught the king in his madness, a form of insanity known as lycanthropy, was foretold by Daniel; and again the king "blessed the Most High" (Daniel 4).

The handwriting on the wall appeared, on the eve of the destruction of Babylon, at a great feast given by Belshazzar, the son of King Nabonidus. This event occurred 66 years after Daniel had been carried into captivity, and he must have been quite old at the time (Daniel 5).

When Darius the Mede took over captured Babylon for the absent Cyrus the Great, he made Daniel one of three presidents over the kingdom. The jealous satraps under him plotted against Daniel, who was cast into the den of lions. When he was saved, the king meted out to the conspirators the same punishment that had been given the prophet. Darius also issued a decree that reverence be shown to the God of Daniel (Daniel 6).

Daniel's vision of the Four Beasts was similar to the king's forgotten dream in that both revealed the four successive great kingdoms. Daniel predicted that the last of these would be supplanted by the spiritual kingdom of the Messiah (Dan. 7). The Persian and Greek Empires represented in the king's dream and Daniel's vision are the subjects of additional predictions in chapter 8. "In the first year of Darius," Daniel concluded from Jeremiah's statements (Jer. 25:11,12; 29:10) that the restoration of his people was about due. He sought the Lord God "by prayer and supplications with fasting and sackcloth and ashes" (Dan. 9:3). He also made penitent prayers for his people. For his devotion, he was rewarded by having the angel Gabriel reveal to him the prophecy of the 70 weeks (Dan. 9). "In the third year of Cyrus king of Persia," Daniel had a vision of the coming conflicts between the earthly kingdoms; and of the final conflict between worldly powers and the Kingdom of God (Dan. 10-12).

Much controversial literature has been produced concerning the authorship and date of the Book of Daniel. The fact that two languages were used in the writing of the book probably has aided in the solution of these questions. From 2:4 to 7:8 the book is in Aramaic (Syriac), and the rest is in Hebrew. The first six chapters possibly were written much earlier than the last six, which probably were written in the second century B. C. They probably were used during the period of persecution by Antiochus Epiphanes to maintain the loyalty and faith of the Jewish people.

The Proclamation of Cyrus (538 B.C.).—The Persian king, soon after conquering Babylon (539 B.C.), permitted all captive peoples to return to their homelands. Furthermore, he restored to all exiles being repatriated the idols and other valuable treasures that had been confiscated from their temples and palaces. The first group to return to Judah was led by Sheshbazzar, a prince of Judah. Accompanying him was a large number of Jews, and he took with him 5,400 vessels of gold and silver which had been taken from Jerusalem in various raids (Ezra 1; 5:13-15).

Esther, Queen of Persia.—The historical information found in the book named after this Jewish heroine gives a much later picture of the Jewish people in exile than does the Book of Daniel. Many Jews had returned to Jerusalem. The Exilic Period ended when the Jews were given permission to return to their homeland in 538 B.C. The rebuilding of the Temple had been completed 30 years before the opening of the story of Esther. But nearly all the Hebrews were still

in Persia; and, according to the narration, it was Esther who prevented their annihilation, and thus made possible the future migrations to Jerusalem.

Ahasuerus, who was given the name of Xerxes by the Greeks, became king of Persia in 486 B.C. In the third year of his reign, he held a great feast preliminary to his Greek campaign. At the feast he became dissatisfied with his queen Vashti, whom he deposed. Following his disastrous expedition against Greece, he married Esther in the seventh year of his reign (479 B.C.).

Esther was an orphan who had been adopted by her cousin Mordecai and was reared at Susa. Soon after his ward became queen, Mordecai discovered a conspiracy against the king's life. When the Jew disclosed the plot, record was made of his great service in the royal annals. Mordecai refused to bow down or do reverence to Haman the grand vizier; whereupon the enraged minister secured a decree for the destruction of the Hebrew nation. It was then that Esther interceded for her people. The edict could not be canceled, but permission was granted the Jews to resist their enemies. Haman was hanged on the gallows he had prepared for Mordecai. Mordecai then was promoted to Haman's position (Esther 1—8).

When the two antagonistic decrees went into effect, the Jews massacred 75,000 of their enemies. The queen requested a renewal of the slaying in the capital the next day, and that Haman's 10 sons be hanged upon the gallows. Her wish was granted, and 300 more victims were slain. To observe the deliverance of their people by Esther, the Hebrews celebrate the Feast of Purim. It is so called because Haman cast a pur (lot) to determine a favorable day for the execution of his plot (Esther 9; 10).

None of the events related in the Book of Esther is confirmed by secular history; and it is generally agreed among scholars that the story was written about 130 B.C. to encourage a vengeful slaughter of Gentiles following the successful Maccabean campaigns.

Part XII.

PERIOD 9. THE RESTORATION.

CHAPTER 38.

THE RECONSTRUCTION WORK IN JERUSALEM (538-432 B.C.).

General Statement.—The principal events of this period may be classified under three headings: 1. The Return from Babylon; 2. The Rebuilding of Jerusalem and the Temple; and 3. The Re-establishment of the Hebrews in Judah. The six books, Ezra, Nehemiah, Esther, Haggai, Zechariah and Malachi, furnish most of the known facts concerning this era of little more than a century. Much information also has been secured from Josephus and other secular sources. The return seems to have taken place in four principal waves, following the same general route traveled by Abraham 1400 years before. The dates and leaders of these four migrations were:

538 B.C. Sheshbazzar.

522 Zerubbabel with many Priests and Levites.

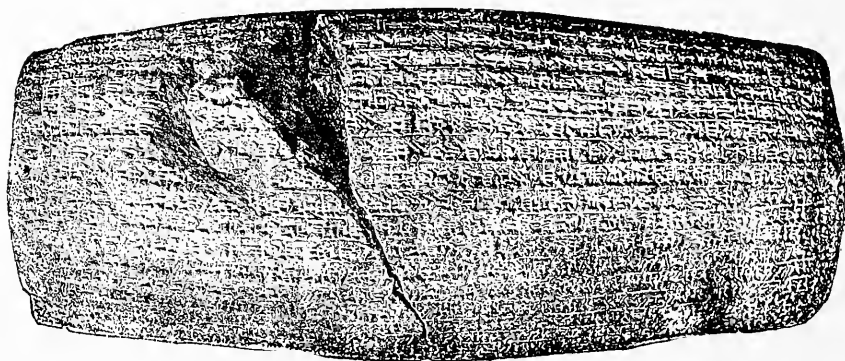
458 Ezra.

445-444 Nehemiah.

Sheshbazzar's Migration.—The *Decree of Cyrus* was a part of the divine plan, and must have created much excitement when it was announced (Isa. 44:28—45:4). In it the devout Jews saw a fulfillment of the prophecies for which they had hardly dared to hope. But to most of the Hebrews it was an opportunity in which they had little interest. The younger ones knew Judah only by hearsay, and were living in the land of their birth. These were loath to move to an unknown country. Those Jews still living who had been taken in the first large deportation to Babylonia had lived in lower Mesopotamia for 60 years. Now they were old and many were unable to make the long pilgrimage of four or five months. Once such people were established in Judah, their great age would make them a national liability rather than an asset. Most of those who made the trip must have come from the exiles who were taken to Babylon at the fall of Jerusalem in 587 B.C. Those in this group even had been in

Babylonia for nearly half a century. Some had married foreign wives, adopted a foreign religion, become established in business, or had other reasons for not returning to their native land.

Cyrus not only permitted the Jews to return to Jerusalem, but appointed Sheshbazzar governor there; and delivered to him the 5,400 silver and gold vessels that originally had been taken from Judah by the Assyrian and Babylonian kings. He further directed that the Jews who remained behind contribute to the rebuilding of the Temple, and to the personal expenses of those accompanying this first group to Jerusalem (Ezra 1; 5:13-15).



BRITISH MUSEUM, LONDON

Fig. 19. Cyrus Cylinder. This archaeological prize states that Cyrus the Great captured the City of Babylon without violence; then relates how all its prisoners were repatriated and permitted to take with them all captured treasures and even given assistance from the Persian treasury.

Soon after his arrival, the new governor, Sheshbazzar, laid the foundations for the rebuilding of the Temple on the site of King Solomon's Temple before its destruction 50 years previously (Ezra 5:16). But he worked against many obstacles. When the Hebrews were deported from Judah, other peoples had been brought in to colonize the vacated area. Now these peoples were established in Jerusalem and the surrounding country. They were suspicious of the returning exiles, and not without just cause. Furthermore, quarrying new stone and bringing timber from Lebanon was a colossal task, for which the small band of faithful Jews was poorly equipped. Before it was fairly well begun, their work was stopped by the interference of these hostile neighbors. A letter was even dispatched by some of their leaders to Cambyases, then king of Persia, pleading

that he prevent the rebuilding of such a rebellious city as Jerusalem had been. The king favored this recommendation, and the work was held up during his lifetime (Ezra 4:1-7).

Zerubbabel Appointed Governor.—When Darius became king of Persia in 522 B.C., Tattenai, "the governor of the province Beyond the River," wrote to the king to ascertain whether Cyrus had issued such a decree as the Jews claimed he had. When the decree was found at Ecbatana (the summer capital), the king immediately appointed Zerubbabel to be governor of Judah (subordinate to Tattenai, governor of the whole province Beyond the River). He also issued instructions to Tattenai to interfere no longer with the work on the Temple, but to assist in the work where assistance was needed, even to making contributions from the king's treasury (Ezra 5:17—6:12). Zerubbabel is often erroneously identified with Sheshbazzar. This confusion probably arose because the text gives both credit for beginning the Temple (Ezra 3:8; 5:16). Probably Sheshbazzar is identical with Shenazzar, who was Zerubbabel's uncle (1 Chron. 3:18,19). Zerubbabel was the grandson of King Jehoiachin.

Zerubbabel took with him to Jerusalem many priests and Levites (Neh. 12:1). The finding of Darius' decree removed the great odds that had prevented Sheshbazzar from completing the Temple. Thus, after a lapse of 16 years, the work was resumed and the Temple was completed between 520 and 516 B.C., and dedicated "with great joy." At this time, the people were rededicated to the worship of God at a great Passover Feast.

Zerubbabel was greatly aided by the high priest Jeshua, who built the altar and encouraged the people and workmen in the rebuilding of the Temple. Much credit is also due the prophets Haggai and Zechariah. The former reproached the people for neglecting the Temple while building homes for themselves. Zechariah also pleaded with the people to continue the work on the Temple, and pronounced oracles against the neighboring nations that had oppressed the Jews. He also exhorted the Hebrews to live a deeply religious life (Ezra 2:40, 3:2-9; 5:1,2; 6:14,19-22; Neh. 7:43; 12:8; Hag. 1:2,10,11; 2:17; Zech. 1:16,17; 12:1—13:6; 14).

Interval of 516 - 458 B.C.—For the period between the completion of the Temple and the arrival of Ezra in Jerusalem, there is no certain record concerning the Jews in Palestine. The text does contain, however, accounts of reports that reached Babylon from Judah late in this period. From these reports and the conditions that Ezra actually found, it is possible to determine the general trend of affairs among the repatriated Jews and their neighbors. Some of the oracles found

in the Book of Malachi may have been delivered by the prophet a few years before Ezra's arrival. The picture he gives of the religious conditions in Jerusalem and its vicinity are just what Ezra and Nehemiah found when they arrived. However, the reference to the destruction of Edom (Mal. 1:3,4), the sole political event recorded in the book, and other features of his writings indicate that Malachi was a contemporary of Nehemiah. The prophet Joel, who exhorted the people to repent and turn unto Jehovah, also seems to belong to this time.

Contemporary Secular History.—The dearth of direct information concerning Palestine for this period (516 - 545 B.C.) stands out in marked contrast to the completeness of secular history for Persia and the rest of the civilized world for the same era. It was a time of many important events and remarkable men whose influences persist to this day. In 516 B.C. the Temple was completed. In the same year, Darius the Great had the Behistun inscription carved, giving to the world what probably has proven its most valuable archaeological possession. The next year, Darius bridged the Hellespont. When the Ionian cities in Asia Minor, subject to the Persian Empire, were aided in their revolt by Greece, Darius marched in revenge. Fortunately for civilization, all his Greek campaigns as well as those of his son Xerxes ended in complete failure.

In the century prior to 600 B.C., Greece was struggling with the problems of organizing a civilized nation. However, a new era dawned with Pericles, who became the leader of Athens in 460 B.C. Under his inspiration, Athens entered upon its *Golden Age*; and the center of civilization moved westward, never to return to the East. In this period, Aeschylus (525 - 546 B.C.), Sophocles (496 - 406 B.C.) and Euripides (480 - 406 B.C.) were producing their tragedies; and Socrates (469-399 B.C.) was teaching philosophy in Athens. In this period, also, Buddha, the great reformer and teacher, was preaching and attacking the caste system in India; and Confucius (551 - 478 B.C.) in China was founding the religious system that bears his name.

In 490 B.C. Xerxes was ignominiously defeated by the Greeks; and, according to the Book of Esther, married the Jewess Esther the next year. The king was not especially interested in the Jews, and the favors granted them during his reign may have been the result of Esther's intercessions. When he died in 465 B.C., he was succeeded by his son Artaxerxes I. The new king, possibly Esther's step-son, apparently was partial to Esther and influenced by her advice. During his long reign of 40 years, he showed great interest in the Hebrews and treated them favorably.

Conditions in Judah.—Persistent and distressing reports were reaching Babylon of unsatisfactory religious and moral conditions among the Hebrews in Judah. Malachi presents a sorry picture of the Jewish community in and around Jerusalem. He states that there were two groups, those who were devoutly religious and those who were quite indifferent in their religious duties. These latter had married heathen women (Mal. 2:11). Sorcery and oppression were practiced (Mal. 3:5); the Temple services were neglected and profaned (Mal. 1:6-14); the people robbed God by withholding tithes (Mal. 3:8-10); and other evils were present. These reports caused great mental anguish among the pious Hebrews in Persia, especially Ezra the scribe and Nehemiah the king's cupbearer.

Ezra the Reformer.—Ezra came from a priestly family, and was descended from Hilkiah, Zadok and Phinehas (Ezra 7:1-6). He is referred to as a scribe, but he was also a deep student and interpreter of the Law. He had a vision of making Jerusalem the spiritual center of Judaism, as it had been in the days of David and Solomon. He became a great teacher; and is credited by some as being the chronicler of the Books of Chronicles, Ezra and Nehemiah. All the extant information concerning him is found in Ezra, chapters 7-10, Nehemiah, 8-10 and the books of Esdras (Ezra) in the apocrypha. "In the seventh year of Artaxerxes the king" (458 B.C.), Ezra secured permission from the king, supported by a royal decree in writing, to visit Jerusalem. This decree was very broad in its scope, even giving the scribe power "for death" (Ezra 7:7-28). This story is well worth reading. Most of it was written in Aramaic, so that, like the Book of Daniel, the Book of Ezra has in it both the Hebrew and Aramaic languages. The king was most generous in his support of the mission. He, his counselors and the people gave Ezra much wheat, wine, oil and over \$2,000,000 in gold and silver. Besides, the king gave the leader an order on the province treasury for nearly \$200,000 additional gold and silver. Therein the king, like his father and great-grandfather Cyrus, proved himself a polytheist. Approximately 1700 people accompanied Ezra on the journey.

While the text definitely states that Ezra arrived in Jerusalem "in the seventh year of Artaxerxes," which was 458 B.C., there are many indications that his arrival was after that of Nehemiah (445 - 444 B.C.). Much confusion has been caused by the editing of the Chronicler, who used the memoirs of Ezra and Nehemiah in his writings, and it is impossible always to determine the exact sequence of events for this period.

When Ezra arrived in Jerusalem, he found a sad state of affairs. He was most concerned over the mixed marriages of the Jews with the surrounding heathen. He flew into a rage, he tore his clothes, he plucked out his hair and his beard, and then, dumfounded, he mourned until the evening oblation. At that solemn service, he induced the men to put away their foreign wives and the children of those wives. For this action, Ezra has been referred to as barbarous and puritanical. Others argue that he had no alternative. Intermarrying with heathen women had led the Jews into idolatry numerous times before, and now a national crisis existed. Had Ezra failed to take this harshly drastic measure, the Hebrew faith might have been destroyed. In the light of later developments, Ezra has been partly vindicated for his courageous course of action.

Whether Ezra returned to Babylon following the institution of the reforms is not known. If he did, he returned to Jerusalem, because 13 years later, after Nehemiah had repaired the walls of the city, Ezra the priest is found reading the Law of Moses to all the people (Neh. 8).

Nehemiah the Defender of Jerusalem.—The story of Nehemiah opens at the Persian winter capital of Susa in 445 B.C. He had risen to the honorable and influential office of the king's cupbearer. The name is misleading, because Nehemiah was a counselor and statesman. Herodotus says it was "an honor of no small account." Josephus, in telling the story, states that Nehemiah was outside the city walls when some travel-worn strangers passed, conversing in Hebrew. When he accosted them, Nehemiah learned that they were returning from Jerusalem, and that one of them was his own brother Hanani. From them he learned of the sad conditions in Judah. The people were "in great trouble and shame"; and the wall of Jerusalem was broken down and the gates were burned (Neh. 1:1-3). Josephus tells us also that the neighboring nations were looting Jerusalem and murdering the Jews.

Nehemiah was so saddened by the report that he sat down and wept, mourned, fasted and prayed. King Artaxerxes I noticed a change in his counselor and inquired as to its cause. When the situation was explained to him, the king readily granted Nehemiah permission to visit the Holy City. He appointed him governor of Judah, gave him letters to the neighboring governors, who were instructed to aid him in his work; and furnished Nehemiah with a military escort (Neh. 1:4—2:10; 5:14).

Nehemiah Rebuilds the Wall.—When Nehemiah arrived in Jerusalem, he kept quiet, observed and listened for three days. Then he

made his famous night ride, the account of which is so stirringly told in the text (Neh. 2:11-16). Nehemiah next addressed the people, telling them of all the events which led up to his plea that they rebuild the wall. The people were inspired by his leadership and the work progressed rapidly, "for the people had a mind to work" (Neh. 4:6). But many obstacles were encountered. Old enemies, even including the governor of Samaria, used every means at their command to hinder the progress of the work. But Nehemiah protected the city against their machinations, even to arming the workmen. Details relating to the rebuilding of the wall and the manner of parceling out the work are given in Nehemiah, chapter 3 (Neh. 2:17—4:23; 6:1-19).

Economic Problems.—Before the wall was completed, Nehemiah evidently encountered serious economic conditions in which the wealthy were oppressing the poor. The poor people were donating their time, as no wages were paid for the work. When the laborers found it necessary to purchase food, the wealthy drove hard bargains with them, even to taking their homes in payment. Nehemiah was very angry and publicly rebuked the guilty; and persuaded them to restore that which they had taken from their unfortunate fellow Hebrews. When the wall finally was completed, it was dedicated with a great ceremony in which Ezra and Nehemiah, going in opposite directions, each led a procession around the city (Neh. 5; 12:27-43).

Ezra and Nehemiah Teach the Law.—On the civil New Year's Day (in October), 444 B.C., one week after the completion of the wall, Nehemiah and his ecclesiastical colleague Ezra instituted a great religious reform. Ezra had prepared a roll on which was written the Law of Moses. This was the P Document. When the people were all assembled, probably 20,000 or 30,000, Ezra and 13 Levites stood upon a "wooden pulpit" or tower where all could see them. After a short devotional service, Ezra read the Law. As he did so, the Levites made whatever explanations were necessary for the people to understand the full meaning of what they heard.

"All the people wept when they heard the words of the law" (Neh. 8:9), because they were awakened to a consciousness of their failure to keep their part of the covenant with God, first made at Sinai (Ex. 24), and renewed by Hezekiah (2 Chron. 15:12) and Josiah (2 Chron. 34:30-33). Then Nehemiah, Ezra and the Levites told the people "to not mourn or weep," but to be joyful and "send portions" in token of their thankfulness for hearing the Law of Jehovah. On the second day, Ezra read of the Feast of Tabernacles and the regulations concerning its celebration. This feast together with those of

the Passover and Pentecost were the three important annual festivals of the Jews. Later the feasts of Purim and Dedication were added. The Feast of Tabernacles lasted 7 or 8 days, and began on the 15th day of the civil year, which was then less than two weeks off. Consequently, the people immediately began to plan for its celebration (Ex. 23:14-17; 34:21-24; Lev. 23:26-44; Num. 29:12-40; Deut. 16:13-17; Neh. 8).

Renewal of the Covenant.—The second day after the solemn assembly which marked the close of the Feast of Tabernacles, the people of Israel again assembled. This was a great public ceremony of fasting and confessing of sins, followed by the sealing with Nehemiah of a covenant to worship God. While the obligations of the covenant were several in number, they may be grouped in three classes: (1) prohibition of intermarriage with foreigners; (2) enforcement of the Sabbath observance; and (3) support of the Temple and the priesthood (Neh. 9:10).

Nehemiah's Late Life.—Upon completion of this work, Nehemiah remained in Judah as governor until 432 B.C., or for a period of 12 years (444 - 432 B.C.). He then returned to Susa; but tarried only a short time, for, as he says, "After some time I asked leave of the king and came to Jerusalem" (Neh. 13:6-7). The year 432 B.C. is the latest date that can be fixed definitely in the Old Testament. Other events recorded in the Old Testament occurred after that date, but it is impossible to assign dates to them. Upon his return to Jerusalem, Nehemiah again found a deplorable state of affairs, which he set about rectifying at once. He exhorted the people to keep their covenant while he was enforcing the Law of Moses. Josephus says that Nehemiah died at a great age. And apparently the prophet governed Judah until his death (Neh. 5:14; 13).

CHAPTER 39.

THE PRIESTLY INFLUENCE.

General.—A profound change in the religious thinking of the Hebrews began to take place late in their Babylonian exile. This change was due to the influence of the priests. Prior to the captivity, when Judah was a separate political unit with its own kings, the ecclesiastical field had been dominated by the prophets. Most of the later ones, as Ezekiel, had taught that the individual is responsible; and one, Habakkuk, preached that "the righteous shall live by his faith" (Hab. 2:4). The great prophet Ezekiel, who had a priestly background, was the first to realize that Israel under the great Persian Empire could not hope to be an independent political unit. He knew that any unity which his people acquired in the near future must be developed in the post-exilic period through their religion, and center about the Temple. Ezekiel promoted this spirit among his people and the priests by emphasizing the ritual of their services.

This spirit permeated all future Hebrew literature, and led to the production of two extremely important documents at that time. These were the all-important P Document and the Writings of the Chronicler. Both were written from the priestly viewpoint; and wield a great influence over the thoughts and acts of men even in this day.

The Priestly Code.—The Priestly Code, containing both law and history and ordinarily referred to as the *P Document* (see chapter 15), was written to foster and support the movement toward priestly pre-eminence. The compiling of the code probably was begun early in the sixth century B.C. It had had many additions and revisions prior to the time when it was read to the people by Ezra in 444 B.C. Between this date and 400 B.C., the J, E and D Documents were combined with the P Document, using the last as a basis, to form a new document which became the Hexateuch (the first six books of the Old Testament). After the reading of the Priestly Code to the people by Ezra in 444 B.C., the Hebrew religion became largely a matter of obeying the Law; and, as a consequence, the priests became all powerful.

The Pentateuch (first five books of the Old Testament) was referred to as *The Law* not only soon after its compilation but also by the New Testament writers. Even Jesus often quoted from the Pentateuch and

called it *The Law* (Josh. 1:8; Neh. 8:2,3,14; Matt. 5:17; 7:12; Luke 16:16; John 1:17). In time it was thought that the whole Pentateuch was written by Moses, so that it came to be known as *The Law of Moses*.

It is not to be inferred from what has been said that much of the first books of the Old Testament is not of great antiquity. There is no question that Moses was the representative of Jehovah in the theocratic form of government instituted at Sinai. It was the great patriarch who founded the Hebrew nation and gave his people their religious system. Many of the annals and laws found in the Pentateuch were handed down from the time of Moses. Most of this material probably was passed down by word of mouth; but much of it was written, and some of this undoubtedly came from the pen of Moses himself.

The Work of the Chronicler.—The four books, 1 and 2 Chronicles, Ezra and Nehemiah, are historical books written from the viewpoint of the priestly school of thought. Together they constitute the other great document that was conceived at that time. The history of the Hebrews already had been recorded, especially their recent past which was narrated in the books of 1 and 2 Samuel and 1 and 2 Kings. But these four books were written from the prophetic viewpoint; then, in the spirit of the time, a new history was written from the priestly viewpoint. These books, which were the work of the Chronicler, were originally all one composition. Judging from internal evidence, they must have been completed about 300 B.C. Later the scroll was separated into four parts.

The writer appropriated much of his material from the earlier historical books of Samuel and Kings, many verses being identical in the two histories. He also utilized material from other sources, much of it apparently being tradition that had not previously been recorded in writing. The purpose of the writer was didactic; consequently, history was made subordinate to religious education, which was the author's primary interest. For example, the sins and political activities of Israel's rulers were largely ignored, but David's religious fervor and the ecclesiastical activities connected with Solomon's Temple were discussed in great detail.

The Chronicler believed most thoroughly in the *Doctrine of Retribution*. He subscribed to the idea that the Lord intervenes in human affairs by rewarding the righteous with prosperity and by bringing adversity upon the sinful. This attitude is easily understood when we remember that no revelation of a life beyond the grave had been given to the Jew of that time. He knew nothing of the gospel message

of Jesus, which brings peace of mind to the afflicted and a promise of eventual justice. His only hope of a reward after death was for a numerous and successful posterity.

Since the northern kingdom had been destroyed for over 400 years and there was no hope of its revival, details of its history were omitted. And the effective lives and works of the many great prophets who labored exclusively in that kingdom were not even listed.

The Scribes.—When the Law became the authority that controlled every human activity, it was found that the provisions of the new code needed interpretation, even as present day laws need interpretation. Ezra the scribe was a great student of the Law of Moses (Ezra 7:6,10); and he became the prototype of a new order of men who were not only professional interpreters of the Law but soon became teachers of the Law as well. This group quickly became a separate and influential class. The scribes organized schools in which the teacher was addressed as Rabbi, or even Rabboni (master and father), and was accorded greater homage from his pupils than they gave to their own fathers.

Many of the scribes prepared commentaries on the Scriptures. These and the more outstanding decisions interpreting the Law formed the basis of a group of civil and canonical laws on matters not covered in the Pentateuch. This Mishna, or collection of precepts, eventually developed into what is now known as the Talmud. When Antiochus IV, Epiphanes (175-163 B.C.), attempted to supplant Judaism with Hellenism, many scribes became martyrs in protecting the Scriptures and other proscribed books. Following the Maccabean period, the scribes apparently became Pharisees and were given seats in the Sanhedrin. By the time of Jesus the order had become top-heavy with power and had long since outlived its usefulness.

The scribes resented Jesus' teachings, because he attacked their great mass of regulations governing all acts, and substituted for it a *religion of the spirit*. So great was their prejudice that, while a few of them accepted the Messiah, most of them rejected Him and railed against His teachings (Matt. 8:19; 21:15; Mark 12:28). Our Lord wasted no love on the scribes. He denounced them along with the Pharisees, for the stumbling blocks they placed in His way (Matt. 5:20; 23:1-39; Mark 12:38-40). They had a share in his death, in the persecution of Peter and John and the martyrdom of Stephen (Acts 4:5-12; 6:11-15). In addition to the early good they did, a few took Paul's part when he was before the Sanhedrin (Acts 23:7-9); but, by and large, the evil work of this group greatly exceeded its good work.

Part XIII.

PERIOD 10. THE INTERTESTAMENTAL PERIOD.

(432 - 4 B.C.).

CHAPTER 40.

CONTINUATION OF THE PERSIAN RULE (431 - 331 B.C.).

(See Map on Page 40).

Importance of the Intertestamental Period.—In passing from the Old Testament to the New, the Bible reader is astounded by the numerous important changes that transpired in the span of slightly more than four centuries between the time of Nehemiah and the birth of Christ. In preparation for the coming of the Messiah, these were among the most important and valuable years in history. Without a knowledge and understanding of this transition period, the student cannot hope to comprehend fully or appreciate the work of Jesus and His disciples or the early expansion of Christianity. Except for a few passages in Aramaic, the Old Testament was written in Hebrew. At the time of Nehemiah, the Persian Empire controlled nearly all of the civilized world. The New Testament, however, was written in Greek. And when Jesus was born, the Roman Empire comprised the whole civilized world. The population of Galilee was bilingual, yet no one except the Roman officials knew the Latin language. Nearly everyone spoke both Greek and the mother-tongue, Galilean Aramaic.

These changes have been mental stumbling blocks to many. And a real tragedy occurs when Sunday school teachers are unable to enlighten their students about these matters by giving a comprehensive picture of this period.

Civil and Religious Conditions.—There is an almost total absence of information regarding the history of Judah and its capital, Jerusalem, during the hundred years between the last Old Testament date and the arrival of Alexander the Great (432 - 332 B.C.) (Neh. 13:6). The Persian kings were very generous and tolerant in their attitudes toward the orthodox Jews. The leaders of that group had been captives in Babylon; and yet two of their number, Zerubbabel and Nehemiah, had been appointed governors of Judah by kings Cyrus and Artaxerxes, respectively. These two kings also had aided in the

rebuilding of the Temple and the wall around Jerusalem. They had furnished armed guards for the workers, had remitted taxes and promoted the restoration work in Jerusalem.

Except for these two Hebrew governors, the little Province of Judah seems to have been administered by the Persian satrap at Damascus. The Hebrew nation had ceased to exist as such. The people were more interested in religious than in political freedom, and the former was granted them unstintingly by the Persian monarchs. As a result, the religious affairs of the colony were regulated entirely by the Law of God under the system established by Nehemiah, the statesman-governor, and Ezra, the reformer-priest. The worship centered in the Temple where the high priest was the leader, with the heads of the families under him.

From the time of Nehemiah's first arrival in Jerusalem (444 B.C.) until after his return from visiting Persia (432 B.C.), Eliashib was the high priest, albeit he was not a very satisfactory one to Nehemiah (Neh. 3:20; 12:11; 13:4,5,7-9). Eliashib was followed by Joiada, about whom little is known. From Josephus and the *Elephantine papyri*, we do learn that c.411 B.C. he was succeeded by his son Jonathan (Johanan). After a long term of about 60 years in office, Jonathan was followed by Jaddua (c.351—c.323 B.C.) (Neh. 12:10,11,22). Josephus tells of a quarrel between two brothers over the office of high priest that occurred late in the period during which Jonathan held office. One of the brothers was slain, and the governor, Bagoses, entered the Temple.

The Samaritan Schism.—Zerubbabel rejected the offer of the Samaritan Jews to assist in the rebuilding of the Temple, because of their unclean worship. After the reformation of Nehemiah and Ezra, this group formed the Samaritan schism. The Samaritans then attempted in every possible way to annoy and destroy the Jerusalem colony; and a rival temple was constructed on Mount Gerizim. There is much uncertainty as to when and by whom this temple was built. One story is that it was built for Manasseh, a brother of Jaddua, by the father of his heathen wife. The quarrel between the two brothers narrated by Josephus may be a corruption of this incident. When the Hebrews were being persecuted by Antiochus IV (Epiphanes), the Samaritans dedicated their temple to Jupiter. This Samaritan temple was destroyed by John Hyrcanus in 128 B.C. (Ezra 4:1-16; Neh. 4:1-23; Luke 9:52,53; Ecclus. 50:25,26).

The Elephantine Jews.—This group's settlement was located just below the first cataract on the Nile in southern Egypt. It was there that the famous *Elephantine papyri* concerning the 5th century B.C. were

found. These Jews called their colony Yeb. It was the Roman Syrene, and is the modern Aswan. Most of the documents in the *Elephantine papyri* pertain to secular matters; but they contain a copy of a letter, sent in 407 B.C. to Bagoses the Persian governor of Judah, which throws much light upon this colony's religious affairs. The Jews there had built a temple in which they worshiped Yahu (Jehovah). The temple was destroyed about 411 B.C. by the Egyptians; whereupon an appeal was sent to the high priest at Jerusalem. But the high priest ignored them, because they were violating the Law by having a separate temple. They then appealed to the Samaritans and the governor for permission to rebuild the temple, and make offerings as before. About 419 B.C. this group was visited by Hananiah, who may have been the "Ezra of Egypt."

Scriptures of the Period.—For many books of the Bible it is impossible to determine the name of the author or redactor, or the date of the composition or compilation. For a long time it was taken for granted that since Malachi was the last book in the Old Testament, it was the last one written (c.430 B.C.). But scholars now agree that some books and parts of others of the Old Testament were written much later than that date. Two books, Esther and Ecclesiastes, whose place among inspired Scriptures has long been questioned, and which are not quoted or alluded to in the New Testament, are generally thought to have been written about 130 B.C. and 300 B.C., respectively. While the existence of God is recognized throughout the Book of Esther, His name does not occur in it. The objections to Ecclesiastes are based chiefly on the author's alarming statements concerning local conditions and some of his radical views and philosophies, such as the view that *death ends all* (Eccles. 1:15; 3:16; 4:1-3; 5:8; 7:5-7, 8-10, 23-29; 8:10—9:6).

The compilation of 1 and 2 Chronicles is generally ascribed to about 400 B.C. Most critics think that the Chronicler also wrote Ezra and Nehemiah. If so, he had access to much material that had been prepared by Ezra. The reference to Jaddua, who was high priest in 332 B.C. when Alexander the Great arrived in Jerusalem, in Nehemiah indicates that at least a portion of this book was written after the date of Jaddua's becoming high priest, which was probably c.351 B.C. (Neh. 12:10,11,22f). As was mentioned earlier, a part of Daniel was probably written as late as the second century B.C. And it is agreed that many of the psalms, as well as the Books of Ruth, Job, Joel and Jonah, may have been written about 400 B.C. or even later.

CHAPTER 41.

THE HELLENIC EMPIRES.

(See Map on Page 48).

The Coming of Alexander.—The arrival of Alexander the Great in the East was accompanied by anxiety and foreboding. The rapid decline and corruption of the Persian Empire, under the weak and immoral kings who followed Artaxerxes I, were well-known. The army of Darius III was considered no match for the well-disciplined troops of Greece. Soon after entering the East, Alexander undertook the reduction of Tyre to protect his line of communication with Greece. While he was conducting this seven-month campaign, according to Josephus, he called upon Jaddua, the high priest at Jerusalem, for supplies for his army. The high priest, conscious of his allegiance to Persia, refused. As soon as he had conquered Tyre, Alexander marched upon Jerusalem. Jaddua, wearing all his priestly robes, went forth to meet the young king, who bowed down before the high priest in reverence to his God. Legend has it that Alexander explained that, before leaving his homeland, he had had a dream in which he had seen God dressed as Jaddua was; and he had been promised victory over Persia. Thus Jerusalem was taken peacefully into the Greek Empire. Few political and no religious changes were made in Judah by the conqueror. Many special privileges were granted the Hebrews; and they were accorded most favorable treatment throughout Alexander's brief reign. From Palestine, the conqueror proceeded to Egypt where he founded his new capital at Alexandria. There Jews also were granted special privileges and became an important and prosperous group.

Judaism under the Ptolemies.—The death of Alexander the Great in 323 B.C. precipitated a period of confusion throughout the Levant. In his army were many able generals, some of whom entertained hopes of becoming king of the great empire. Following 22 years of fierce fighting among these generals, there emerged (besides some minor states) four well-defined monarchies. Two of these, Macedonia ruled by Cassander and Thrace ruled by Lysimachus, are of little interest to Biblical students. But one of the most important states was Syria ruled by Seleucus Nicator. Syria bordered Palestine on the north. On the other side of Palestine was Egypt ruled by Ptolemy

Soter, and the other of the two most important kingdoms. In the division of territory following the battle of Ipsus (301 B.C.), Palestine passed to Egypt. "The great horn was broken, and instead of it there came up four conspicuous horns toward the four winds of heaven" (Dan. 8:8).

The first three Ptolemies, whose reigns totaled 80 years, were able and just rulers, who developed and extended the kingdom. Alexandria, their capital, was made the world's leading center of learning and culture, both of which were strongly Hellenistic in character. But in spite of this Greek atmosphere, the Jews continued to receive special favors. They were permitted to build their synagogues and to worship without interference. Many of them rose to high state offices. Under such conditions, it was only logical that the Egyptian Hebrews became very sympathetic to Hellenism. It was in the time of the second Ptolemy (Philadelphus, 285-246 B.C.) that the Law was translated into Greek for the use of the Greek-speaking Jews in Egypt. At various times, other books were translated, so that by 150 B.C. the entire Old Testament had been translated into Greek. That translation is the famous *Septuagint* (LXX) Version.

Ptolemy IV (Philopator, 221-203 B.C.) was a weak, wanton king, who was suspected of murdering his father, and was known to have murdered his mother and younger brother. Conditions seemed favorable to the king of Syria, Antiochus (III) the Great (223-187 B.C.), to wrest that part of the Egyptian kingdom that lay in Asia from the Ptolemies. To the great satisfaction of the Jerusalem Jews, Antiochus was decisively defeated at Raphia in 217 B.C. In 203 B.C. Ptolemy IV died, and was succeeded by his infant son Ptolemy V (Epiphanes, 203-181 B.C.). Antiochus then renewed his efforts to secure Palestine. This time he was assisted by the Jerusalem Jews, who were beginning to suffer heavily under the maladministration of the Egyptian kings. In 198 B.C. at Paneas (later Caesarea Philippi) at the foot of Mount Hermon in northern Galilee, the Egyptians were decisively defeated; and Palestine reverted to Syria after more than 100 years under the Ptolemies.

Palestine Under Syria.—Antiochus the Great permitted the Jews in Judah to exercise the privileges they had enjoyed under the Ptolemies, and even conferred additional favors upon them. The capital of Syria was Antioch, a much stronger center of Hellenism even than Alexandria. So Jerusalem was subjected to Hellenistic influences from a new source. Most of the people clung to their orthodox principles. But many of the younger generation, including

young priests, adopted this Greek culture, which included art, idolatry, philosophy and the worship of beauty. Antiochus the Great died in 187 B.C., and was succeeded by his son Seleucus IV, Philopator, (187 - 175 B.C.). He had been a leader in his father's army against the Romans under Scipio at the battle of Magnesia, where Syria suffered a crushing defeat in 190 B.C. He was partial to the Jews; but, in order to raise the tribute exacted by the Romans, he is said to have attempted to rob the Temple (2 Macc. 3:4-40). This act created a tense situation.

Antiochus IV, Epiphanes, (175 - 163 B.C.).—This king was another son of Antiochus the Great. Following the battle of Magnesia, he had spent 15 years at Rome as a hostage. His great religious intolerance antagonized his subjects, especially the Jews whom he hated. He not only encouraged and supported the Grecian party in Jerusalem but attempted, by force, to exterminate the Hebrew religion and impose idolatry upon the Jews.

In 168 B.C. Epiphanes robbed the Temple, set up a statue of Jupiter in the Holy of Holies, destroyed all copies of the Scriptures that could be found and desecrated the Temple by offering heathen sacrifices on its altar. He made it a capital offense for a Jew to possess any of the sacred books or to keep the Sabbath. He replaced Onias the high priest with men of his own choice. Commissioners were then stationed throughout Judah to enforce this anti-Hebrew edict. These outrageous acts split the Jews into two groups, and led to the Maccabean revolt; and, ultimately, to the formation of two parties, which developed into the Sadducees and the Pharisees (1 Macc. 1:10,41-53; 6:1-16).

CHAPTER 42.

THE INDEPENDENT KINGDOM OF THE MACCABEES.

The Maccabean Revolt.—The oppressive acts of the Syrian king, Antiochus IV, became intolerable to the Hebrews. The very existence of Judaism as a faith was threatened by the Hellenistic movement under the sponsorship of the fanatical Epiphanes. The resistance of the Jews to this menace forms one of the most heroic eras in their history. The outbreak occurred at the small village of Modin, about 20 miles northwest of Jerusalem, in 168 B.C. There an elderly country priest by the name of Mattathias, head of the house of Hasmonaeans, slew the commissioner and a young renegade Jewish priest who was sacrificing according to the Greek rite. Mattathias, with his five loyal and patriotic sons, then took refuge in the mountains, where they were joined by a large number of other zealous Hebrews. This insurrection led to a long series of religious and patriotic wars.

Two years after the revolt began, Mattathias died (166 B.C.) and the leadership passed to his son Judas. At first, the new leader carried on a vigorous guerrilla warfare; and it was because of his sudden night attacks that he was called Maccabeus (Hammerer) (1 Macc. 2:4). His first victory was at Beth-horon, where David also had gained his first victory over eight centuries previously. In a later battle at the same place, Judas gained his greatest triumph by almost annihilating the whole Syrian army. Within two years, he had driven all the Syrian troops from Judah, except the garrison in Jerusalem. Judas soon occupied Jerusalem, cleansed the Temple and rebuilt the altar. On December 12, 164 B.C., he rededicated the Temple and restored the holy service. This event is still celebrated by the Jews in the *Festival of Lights*, also known as the *Feast of Dedication* (John 10:22).

The small army led by Judas was still far from secure, and there followed many more battles. Internal affairs at Antioch, the capital of Syria, forced the Syrians to grant religious freedom to the Jews in 163 B. C. Judas now determined to fight for political independence also. A league was made with Rome (161 B.C.). This was a most unfortunate alliance, as no assistance was furnished from that source; and the compact eventually contributed to the placing of Palestine under Roman domination. In 160 B.C. Judas fell in battle at Eleasa while opposing 22,000 Syrian troops with only 800 men. Earlier in

the same year, his oldest brother, John, had been captured and assassinated (1 Macc. 9:36); and two years previously, Eleazar, a younger brother, had been killed in battle.

Judas was succeeded by his youngest brother, Jonathan, who at first was forced to resort to guerrilla tactics, because of insufficient men to form an army. Sometime later Trypho, a Syrian general, invited him to a parley and treacherously seized him as a hostage. Simon, the only other remaining son of Mattathias, took command and resisted the invaders; whereupon Jonathan was put to death in 143 B.C. Simon was an able and vigorous leader, who took advantage of the internal struggles of the Syrian kingdom to force Demetrius II, then king of Syria, to withdraw his troops from Jerusalem and grant the Jews political freedom in 142 B.C. Simon was then appointed high priest, commander-in-chief and ethnarch.

In 135 B.C. Simon and two of his three sons were murdered by his ambitious son-in-law, Ptolemy. John Hyrcanus, the only son of Simon to escape Ptolemy, was made governor and high priest (135-105 B.C.). He was an astute leader who successfully resisted all efforts of the Syrians to reconquer Judah, and even extended his country's boundaries. In 128 B.C. he conquered Samaria and destroyed the Samaritan temple on Mount Gerizim. John Hyrcanus was the last of the Maccabees to recognize the real purpose of their movement, namely, the protection of the Jewish faith. He enjoyed a prosperous reign of 30 years but was succeeded by an unscrupulous son, Aristobulus I (104-103 B.C.).

Aristobulus I assumed the title of king, and murdered his mother and brother. In his short reign of one year, he extended the kingdom some distance northward. He was followed by his brother Alexander Jannaeus (103-76 B.C.), who enlarged the kingdom still further until it embraced about the same area that had been in the kingdom of David and Solomon. In spite of his military successes, much of his reign was disturbed by internal troubles arising from the king's cruel treatment of the Pharisees.

Alexander had married Alexandra, the widow of his predecessor and brother, Aristobulus; and when Alexander died, his wife succeeded him on the throne (76 B.C.). She favored the Pharisees, and the kingdom was at peace until her death in 67 B.C. Then her two sons fought for the kingdom; and in 63 B.C. both appealed to Pompey who was then in Damascus. The Roman general marched to Jerusalem and annexed the country to the Roman Empire. After a troubled independence of 80 years, Judah was once again part of a great world empire.

CHAPTER 43.

THE POST-MACCABEAN ERA AND ROMAN DOMINION.

(See Map on Page 62).

Decline of the Maccabees.—Pompey sent Aristobulus, one of the two contenders for the kingship of the Maccabees, and his two sons to Rome. The other contender and also a son of Alexander was installed as high priest at Jerusalem, with the title of Hyrcanus II (63 - 40 B.C.). During the reign of Hyrcanus II, the real power behind the throne was Antipater, the father of Herod the Great. Antipater had been appointed procurator of Judaea and was supported by the Roman governor of Syria. Due to their weakness and family dissensions, the Maccabees rapidly fell into disfavor with Rome, while Antipater was becoming more and more influential. These feelings were accentuated when Aristobulus and his sons escaped from Rome in an attempt to recover the crown, which Aristobulus had worn from 67 to 63 B.C. before being sent to Rome.

The Parthian Invasion.—In 43 B.C. Antipater was poisoned. In 40 B.C. the Parthians overran Syria and Palestine. One of Antipater's sons, Phasaelus, was killed, but Herod (who became Herod the Great) escaped to Rome. The Parthians replaced Hyrcanus II with one of Aristobulus' sons who was given the name of Antigonus II (40 - 37 B.C.).

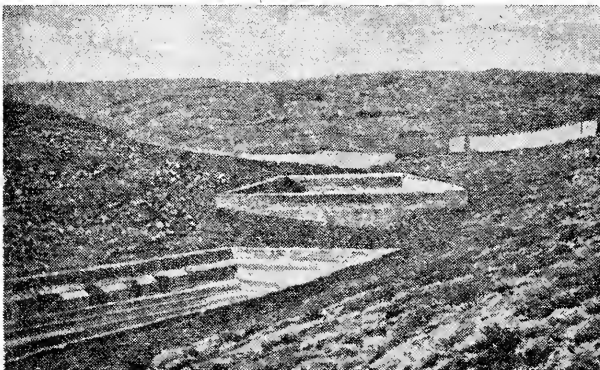


Fig. 20. "The Pools of Solomon."

These pools were three large open cisterns constructed at Etam close to Bethlehem to furnish water for Jerusalem. They were probably built seven centuries after Solomon's time but were thought to have been built by that king because of the statement in Eccl. 2:6. Note the topography of the hill country of Judah.

Herod the Great (37 - 4 B.C.).—The Roman senate appointed Herod king of the Jews. He returned with Roman troops and captured Jerusalem (37 B.C.). He put Antigonus II to death and married the

latter's niece Mariamne. She was also the granddaughter of Hyrcanus II. Herod was notoriously cruel and immoral. His brutal murders included some of his 10 wives and 8 grown sons. In exterminating the Maccabean family, he murdered his wife Mariamne and their two sons, her 80-year-old grandfather Hyrcanus II, her 17-year-old brother and others of her relatives. At another time, he put to death 45 leaders of the party that supported Mariamne's uncle, Antigonus II.

The title "Great" was given Herod because of the magnificence of the buildings he constructed, not because of any political or moral leadership exhibited by him. Herod reigned for 33 years, and lived to be over 70 years of age. Toward the end of 5 B.C. or early in 4 B.C., after the diseased and remorseful Herod had slain all his possible rivals, "he was troubled, and all Jerusalem with him" (Matt. 2:3), because he was told that a child had been born "king of the Jews."

Herod's Temple.—As a monument to his reign and to conciliate the Jews, Herod undertook to rebuild the Temple on such a magnificent scale that it would eclipse even King Solomon's noble edifice. The only descriptions of the building, that have come down to us, are the two accounts found in the writings of Josephus. The Temple itself was completed by the priests and Levites in a year and a half after the work was begun (19 B.C.). Construction of the outer buildings and courts required another 8 years. The entire construction of porches, columns, courts, walls and buildings was not completed for over 80 years. It was finished (A.D. 64) just before being destroyed by Titus in A.D. 70. Thus the Jews were correct in their statement to Jesus: "It has taken forty-six years to build this temple" (John 2:20).

The Council or Sanhedrin.—After the establishment of the Persian Empire by Cyrus the Great in 539 B.C., the Hebrews enjoyed great latitude in conducting their affairs, especially those of a religious nature. Under the Ptolemies, a senate composed of presbyters, or elders, was formed. This group was associated with the high priest, an arrangement that prevailed in the Maccabean period and carried over into Roman times. For a while (57 - 47 B.C.) Judaea was divided into 5 districts, each with its own synod or assembly; but in 47 B.C. the number of assemblies was reduced to one, the Sanhedrin at Jerusalem.

Later under the Roman procurators (A.D. 6—41 and A.D. 44—66), the Jews had a fairly complete and efficient judicial system, of which the great Sanhedrin at Jerusalem was the highest court. Its jurisdiction in civil as well as in ecclesiastical affairs was extensive. This privilege was being enjoyed by Judaea, even though it was one of Rome's smallest provinces and was then showing a rebellious spirit.

But by A.D. 30 its power to inflict capital punishment had been removed. That prerogative was vested in the Roman procurator, but Rome generally refused to interfere in religious affairs. It was for this reason that the charge against Jesus was changed to *treason*, a civil crime, when He was taken before Pilate, even though the Sanhedrin had previously condemned Him for blasphemy (Matt. 26:57ff; Mark 14:53ff; 15:1,2; Luke 22:66; John 11:47).

The high priest was the official head of the council with the title of *nasi*, or prince. Besides the high priest, the Sanhedrin consisted of 70 members. These came from three classes: (1) the chief priests, (2) the elders, and (3) the scribes. The Pharisees and the Sadducees were strong at this time, and both were well represented among the members of the council (Acts 23:6). Besides Jesus, the Sanhedrin tried Peter and John (Acts 4:5f; 5:21f), Stephen (Acts 6:8-12) and Paul (Acts 22:30—23:10; 24:20).

Herod the Great intimidated the council immediately after he became ruler of Galilee in 47 B.C. When he was summoned for trial, he appeared with an armed body-guard. On that occasion, the council saved face by acquitting the accused for lack of evidence. Forty years later, the Sanhedrin was rendered practically impotent when, in a jealous rage, Herod, now king of Judaea, committed a large-scale slaughter of its members, especially of the Pharisees.

The Great Sects of Judaism.—In any large religion, such as Judaism, there are certain to be conflicts of opinion. And only religions, in which differences of opinion may be freely exercised, can long survive. It is remarkable that in the long history of the Hebrew people, Judaism and the Law were so seldom an issue. The contentions nearly always related to interpretation of the text or ceremony. Since the beginning of the Christian era, many Jewish sects have sprung up in various parts of the world. The next few paragraphs will discuss only the larger groups which arose in Old Testament times.

Samaritans.—This group, termed *Cuthim* in the Talmud, is the oldest of all Jewish sects. When the monarchy of Israel was destroyed in 721 B.C., many thousands of the people, including the nation's leaders, were deported by the conquering Assyrians and replaced by heathen peoples from other lands. The result was that northern Palestine came to be occupied by a blend of the Jews who were left by the Assyrians and the people who were brought in. That ethnic fusion has been known as the Samaritans. At their request, the king of Assyria sent them Jewish priests, but they refused to give up their idolatry. Thus they practiced a dual worship.

The Samaritans were antagonistic toward Nehemiah and Ezra, and attempted to nullify their work. This sect built its own temple, which was destroyed by John Hyrcanus in 128 B.C. The remnant of this group, about 150 in number, now in the 20th century live at Nablus (old Shechem), where they practice the same rites and sacrifices that they did on Mount Gerizim.

The Pharisees.—This political party is not fully understood, because its whole story is not known. The modern identification of the word "pharisaic" with self-righteousness or hypocrisy arose from the words of John the Baptist, who called the Pharisees and the Sadducees "a generation of vipers." And also from the statement of our Lord, who denounced them and the scribes as hypocrites who "have neglected the weightier matters of the law, justice and mercy and faith" (Matt. 23:23). But the Pharisees of Jesus' day were a "far cry" from those who were first introduced to us by name in the reign of John Hyrcanus (135 - 105 B.C.).

The Pharisees (Heb., separatists), like the Maccabean War, originated as a defensive move against the Hellenizing spirit which threatened Judaism. The Pharisees were the religious enthusiasts of that time, strict and faithful. They were known as the patriotic party. They supported the Maccabees fully and ably. But in the reign of John Hyrcanus, they were beginning to lose confidence in the Maccabean rule, because it had become too secular to suit the spiritually-minded orthodox Jews. The Pharisees believed in immortality, resurrection and the existence of angels and spirits (Acts 23:8).

In the early period of the Pharisee party, both moral and physical courage were required of members, and it included the best men of the race. It rendered a genuine service to Judaism. But by the time of Jesus, its strict practices had degenerated to mere formalism; and there were Pharisees among those who plotted His death (Matt. 3:7; 5:20; 16:1-12; 23; Mark 3:6; John 11:47-57; Phil. 3:5).

The Sadducees.—Opposed, first spiritually then politically as well, to the Pharisees were the Sadducees. The Pharisee party was a *lay* movement, whereas the Sadducean sect was *priestly*. The name of this sect is probably derived from Saddouk, the Greek for Zadok, who first was joint high priest and later sole occupant of the office in David's time. The Sadducees were few in number, but included the aristocrats and priests. Consequently they wielded great political power and even controlled the Sanhedrin. They accepted the worldly customs of Hellenism. They denied immortality, resurrection and the existence of angels and spirits. John the Baptist and Jesus condemned them in the same sentences with the Pharisees.

This party contributed no help to the Hebrew race in the Maccabean struggle. Their conflict with the Pharisees, who originated about the same time, was one of the chief factors in bringing Roman domination to Palestine. Under Roman rule, the Sadducees controlled Jewish political life, as all the high priests were Sadducees during that period. In New Testament times, they were active in persecuting Peter, John, Paul and other Christian leaders and teachers (Matt. 16:1-12; 22:23-33; Acts 4:1-22; 5:15,17; 23:6-10; 2 Macc. 4:14-16).

The Essenes.—This group developed from the Hasidaeans who, like the Pharisees and Sadducees, sprang from conditions that existed in the early Maccabean days. The Essenes were strict separatists and took no part in the internecine quarrels of the two other contemporary parties. Most of the members of this party were ascetics living a monastic life in the desert of Judaea. However, they had synagogues and communal centers in many towns. They lived a simple life and were very industrious. Their tenets were lofty; they promised to honor God, to aid their fellow man and to keep the Law. Josephus, from whom most of our information concerning this sect is derived, states that they believed in the pre-existence of the soul. By the beginning of the Christian era, their members were numbered in the thousands.

Jewish Feasts.—Much can be learned about the Hebrews' religious beliefs by a study of their holidays or feasts, because these are times set apart by their canons for sacred celebrations. Three of these annual festivals, the 2nd, 5th and 6th listed below, were enjoined by the Mosaic Law. These were regarded as so important that when they were celebrated every adult male who could do so was required to present himself before the Lord at the sanctuary (Ex. 23:14-17; 34:23; Deut. 16:16; 1 Kings 9:25; 2 Chron. 8:12,13). To aid the reader in understanding Jesus' own people, among whom He lived and labored, the six important Jewish feasts are discussed below:

1. Yom Kippur, or Day of Atonement, occurs in the early fall and is concerned with human sinfulness. This ceremony dates from ancient times and its words are still chanted in Aramaic. Originally, the high priest offered sacrifices as an atonement for the sanctuary, the priests and the people (Lev. 16; 23:26-32; Num. 29:7-11). The writer of the Epistle to the Hebrews pointed out that this rite was supplanted by Jesus' purchasing eternal salvation for all (Heb. 9:1-12, 24-28).

The high point of the holiday season is marked by the Jews' entrance into their temples at sunset to celebrate Yom Kippur, the

most sacred day in the Hebrew calendar. The Kol Nidre is chanted, thus renouncing all vows taken against the universality of God. This brings to an end the Jewish High Holy Days that began nine days earlier with Rosh Hashana (Heb., Head of the Year), The Jewish New Year.

The faithful Jew believes that on Yom Kippur his fate is determined for the next year. On that day he asks to be inscribed in the *Book of the Living* for another year. This, the Day of Atonement, is spent mostly in prayer and meditation; and promises are made by each individual to God as to his future religious conduct.

In European countries, Jews go to the homes of friends and enemies alike on this day where they offer and accept forgiveness of sins committed during the past year. Everywhere on Yom Kippur, Jews wish one another "to be written and sealed into the Book of the Living."

2. The Feast of Tabernacles, or Ingathering, which comes 4 days after the close of Yom Kippur, is a holiday of thanksgiving. The people, having been so recently cleansed of their sinfulness, can keep the feast with a glad sense of their fitness to commune with a bountiful God. Space does not permit the listing of the various parts of the rites which at first lasted 7 days, and later 8 days. Originally, this was the culminating festival of the year and was essentially agricultural.

The feast takes its name from ancient times, when it was customary for the people to dwell during the celebration in booths made from the boughs of trees. In John 7, it is recorded that Jesus both taught, and delivered one of His great discourses at a Feast of Tabernacles (Ex. 23:16; 34:22; Lev. 23:34,36,39-43; Num. 29:12-38; Deut. 16:13-16; 31:9-13; 1 Kings 9:25; 12:32,33; Neh. 8:14-18; Zech. 14:16; 2 Macc. 10:6,7).

3. The Feast of Dedication, or Chanukah, which Josephus informs us was also called *Lights*, commemorates the successful struggle of the Hebrews under the Maccabees against Antiochus IV (Epiphanes). The rebellion broke out in 168 B.C.; and it was in 164 B.C. that Judas Maccabeus instituted the festival to celebrate the purification and rededication of the Temple after it had been desecrated by Antiochus. This winter feast (approximately December) also lasts 8 days, and is celebrated in much the same manner as the Feast of Tabernacles.

One occasion is recorded on which Jesus attended such a feast and delivered a discourse (1 Macc. 52-59; 2 Macc. 10:6,7; John 10:22-30).

4. Purim was instituted to celebrate the escape of the Jews from the plot of Haman (Esther 9:21-28). At that time, according to the Book of Esther, Ahasuerus (Xerxes I) was king of the Persian Empire; and the Jewess, Esther, was his wife. Haman held the position of prime minister. He became angered when Esther's cousin-guardian Mordecai refused to do him obeisance; and planned to avenge the insult by massacring all Jews within the empire. At Mordecai's urging, Esther prevailed upon King Ahasuerus to grant her people the privilege of taking the offensive against their persecutors. The Hebrews were victorious in the conflict, and Haman and his sons were hanged.

The feast, which is celebrated in February or March, derives its name from the fact that Haman cast *pur* (a lot) to determine a propitious time for the execution of his scheme. In the Book of 2 Maccabees, it is called the Day of Mordecai.

The 13th of the month Adar is kept as a fast day. In the evening of that day, at the beginning of the 14th, a service is held in the synagogue which is followed by the reading of the Book of Esther. When Haman's name is mentioned in the reading, the people cry out, "Let his name be blotted out" or "The name of the wicked shall rot" (2 Macc. 15:36; Esther 3:1—9:32).

5. The Passover or Feast of Unleavened Bread was instituted in Egypt to celebrate the Hebrews' escape from Egyptian bondage. The festival commemorates the birth of the Hebrew nation. This annual celebration was discussed in connection with the Exodus (see chapter 21), and details concerning its institution and observance in ancient times are given in the text (Ex. 12:1-27,42; Deut. 16:6-8). The name Passover is derived from the fact that the Lord smote all the first-born in Egypt but *passed over* the homes of the Israelites, who had complied with the instructions given to Moses by Jehovah (Ex. 12:29). In their flight from Egypt, the people carried their kneading-troughs containing unleavened dough. This dough was baked in that condition; hence the name *Unleavened Bread* (Ex. 12:34,39).

There are many references to celebrations of the Passover in the Old Testament: by Moses in the wilderness of Sinai (Num. 9:1-14) and by Joshua on entering Canaan (Josh. 5:11). "Solomon offered up burnt offerings to the Lord . . . for . . . the three annual feasts" (2 Chron. 8:12,13); but apparently the complete Passover ritual was not carried out (2 Chron. 8:12,13; 35:4-6. See also 2 Chron. 30:5,26). Hezekiah, the good king and devoted servant of the Lord, began his reign with religious reforms including observance of the Passover Feast (2 Chron.

30). Josiah, the great-grandson of Hezekiah, also renewed the Passover Feast (2 Kings 23:21-23; 2 Chron. 35:1-19). Ezra celebrated the Feast following the rebuilding of the Temple (Ezra 6:19-22). To Christians, Christ Himself is our paschal lamb (1 Cor. 5:7). The Christian Paschal Feast and Lord's Supper will be discussed in a later chapter.

The only method scholars have of determining the length of Jesus' earthly ministry is by calculations based upon the number of Passover Feasts which he attended, and the number is not definitely known.

6. The Feast of Weeks or Shavuot is observed in the late spring. Originally it celebrated the fall harvest, but now it commemorates the giving of the Torah on Mount Sinai. The festival is generally known as the Feast of Weeks, because its date is set 7 full weeks after a sheaf of the first-ripe barley was offered by the priest to the Lord to consecrate the opening of the harvest. This consecration took place in connection with the Passover (Lev. 23:9-15). Because the *Feast of Weeks* celebrated the harvest, it was also known as the *Feast of Ingathering* (Ex. 34:22). In more recent times, because the festival fell on the 50th day after the Passover, it has been called *Pentecost*, or 50th day. Other names applied to this feast have been *Feast of Harvest* and *Day of First Fruits* (Ex. 23:16; Lev. 23:16; Num. 28:26; Deut. 16:9,10; Acts 2:1).

Most scholars doubt the appropriateness of celebrating *Pentecost* to commemorate the giving of the Law on Mount Sinai, because there is no authority for such action in the Old Testament. Nor is it known that the Law was given exactly 50 days after the Passover. It was at the first Christian Pentecost that the Christian Church was founded (Acts 2).

Part XIV.

OLD TESTAMENT AND APOCRYPHAL LITERATURE.

CHAPTER 44.

CLASSIFICATION OF THE OLD TESTAMENT BOOKS.

General.—In the Hebrew Bible, the books of the Old Testament are divided into three groups: *The Law*, *The Prophets* and *The Writings*. Present day Biblical students have even more descriptive terms for referring to the literature of the Old Testament. These are *The Works of the Priests*, *The Works of the Prophets* and *The Works of the Wise Men* (also known as *The Wisdom Literature*). This classification gives an idea of the methods used by each group in teaching about God. In some of the books, the teachings of two of these groups are found; while in a few, such as Psalms, the works of all three are present. Besides these broad classifications, subdivisions are sometimes made; as when *The Prophets* are divided into *Major and Minor*, *Literary and Oral*, or the *Former* and the *Latter*. Certain books are often referred to as *Historical Books*. Although there is poetry throughout the Bible, many of the books are almost exclusively poetical, and these are called *Poetic Writings*.

The Law, The Prophets and The Writings.—It must be apparent to the reader that the Old Testament literature developed very gradually. Beginning with the Ten Commandments (Ex. 20:1-17) and the Book of the Covenant (Ex. 20:22—23:33), later called *The Book of the Law* (Deut. 31:24-26), which may have been the "law of the Lord" to which Jeremiah referred (Jer. 8:8), we are told that Joshua's "words" (Josh. 24:26) and Samuel's "rights and duties of the kingship" (1 Sam. 10:25) were added. Based on these written records, and even more on oral teachings, the inspired J, E, D and P Documents evolved; and later were consolidated into the Hexateuch some time between 444 B.C. and 400 B.C. Omitting Joshua from the Hexateuch leaves the Pentateuch, commonly known as "The Law" or "The Torah" (Hebrew).

Beginning with Amos (c.750 B.C.), many of the prophets wrote down their teachings. These are known among modern scholars as the "literary prophets" in contrast to those, such as Elijah and Elisha,

whose teachings and prophecies were recorded by others and who are referred to as the "oral prophets." The Hebrews divided the prophets into the "Former" and the "Latter." Joshua and Judges, because of their historical nature, were placed in a group which included 1 & 2 Samuel and 1 & 2 Kings. Since these books dealt largely with the works of the early prophets they were called the "Former Prophets." The "Latter Prophets" consist of the strictly prophetical books, Isaiah, Jeremiah, Ezekiel and, except for Daniel, all the books of the Old Testament following Ezekiel. The 12 books following Daniel (and Daniel in the English Bible) are known as "Minor Prophets," because of the shortness of the books telling of their careers; whereas those prophets who have longer books named for them are known as "Major Prophets." All of these prophets of whatever classification were called "The Prophets"; and were accepted by the Hebrews as authoritative literature about 200 B.C.; thus placing in their canon "The Law and The Prophets."

A third group of books known as "The Writings" or "The Hagiographa" also was accepted into the canon about 90 A.D. At that time the list must have included these seven books: Psalms, Proverbs, Song of Solomon, Ecclesiastes, Esther, Job and Daniel. Daniel was placed among the writings, where it correctly belongs, and not included in the prophets as is the case in the English Bible. While possessing the gift of prophecy to a great degree, this hero was even more renowned as a statesman. Prior to 90 A.D. Ruth was probably a part of Judges, and Lamentations of Jeremiah. From time to time, more writings were added to this section of the Hebrew Bible; and, eventually, it contained:

Psalms	Ruth	Daniel
Proverbs	Lamentations	Ezra
Job	Ecclesiastes	Nehemiah
Song of Solomon	Esther	Chronicles

Chronologically, Chronicles should have been placed ahead of Ezra and Nehemiah; but, because it was the last book to be accepted into the canon, it was placed last.

The Latin Vulgate version (c.1455) rearranged many of the books, and our English Bible follows the new order. Ruth, for example, was placed just after Judges, because the story of Ruth belongs to that period; and Lamentations was placed next after Jeremiah, because it was thought to be the work of that prophet.

THE WISDOM LITERATURE.

The Work of the Wise Men.—As was stated earlier, the modern grouping of Old Testament literature into "The Writings of the Priests," "The Writings of the Prophets," and "The Writings of the Wise Men" seems to be the most accurate arrangement thus far proposed. As the works of the priests and of the prophets were discussed in previous chapters, as well as in earlier paragraphs of this chapter, some attention should be given to The Writings of the Wise Men, which are ordinarily known as "The Wisdom Literature" of the Bible. Among all ancient peoples, wisdom was respected and deference was shown the sages. The Hebrews of old were no exception to this rule, but their wise men did not address themselves to Hebrews alone, as did their priests and nearly all their prophets. The wise men of Israel recognized the universality of wisdom; they were cosmopolitan in spirit and in their thinking (see Prov. 2:4; 8:11; James 1:5; 3:13,17).

The Jewish wise men, who were in a sense successors of the prophets, never quite detached their thinking nor their teaching from their religion. They taught that "the fear of the Lord is the beginning of knowledge" (Prov. 1:7; see Ps. 111:10); and "the fear of the Lord, that is wisdom" (Job. 28:28). At times wisdom was made an attribute of God. At other times it was personified and treated as a child of God, or as His companion (Prov. 8:25-31; 9:1-3). These writers were deeply religious men. They never doubted the existence or the goodness of God, but their standards were low. They considered personal happiness the greatest goal to be achieved in life.

Three wisdom books have been canonized and are a part of the Old Testament: "Job," "Proverbs" and "Ecclesiastes." Two more are found in the apocrypha: "The Wisdom of Solomon" and "Ecclesiasticus" (also known as "The Wisdom of Jesus, the Son of Sirach"). Two other wisdom books of a pseudepigraphic nature and belonging to the Intertestamental Period are "The Psalms of Solomon" and "The Sibylline Oracles." Another such book, which belongs to an earlier period, is "The Proverbs and Parables of Ahikar" (called also "The Story of Ahikar").

While those wisdom books which have been canonized will be discussed here, it might be pointed out that they have little place in a chronological Bible study. Yet, no study of the Bible, however terse or from whatever angle, would be complete without reference to the experiences of the patriarch Job and his problems. Furthermore, the two other books in this category are of great assistance in understanding the Jewish thinking of the periods in which they were

written. All three wielded considerable influence over Israel's future philosophy of life, because each book presents a definite program for the acquiring of happiness in life. Of the three, Job occupies the highest spiritual level, with Ecclesiastes ranking next.

The Book of Proverbs.—Most of the material in this book was contributed by typical Epicureans. They believed that the end to be secured was personal happiness. When they sought the welfare of others, it was to gain greater happiness for themselves. They were not Stoics who sought virtue for its own sake, and who believed that "man's chief business here is to do his duty." The wise men recommended virtue, but as a means for the attainment of pleasure. They recommended virtue in the same sense in which Epicurus said: "Be virtuous, because virtue will bring you the greatest amount of happiness." Consider these lines:

"Do not rejoice when your enemy falls,
and let not your heart be glad when he stumbles;
lest the Lord see it, and be displeased,
and turn away His anger from him" (Prov. 24:17,18).

The purpose of restraining one's self from rejoicing over the discomfiture of enemies, according to this proverb, is to prevent incurring the displeasure of the Lord, for, by so doing, the Lord would cease exercising his wrath upon the enemy who would then escape destruction. Again, we are advised:

"If your enemy is hungry, give him bread to eat;
and if he is thirsty, give him water to drink;
for you will heap coals of fire on his head,
and the Lord will reward you" (Prov. 25:21,22).

Why show compassion to an enemy? The answer is given in the second of the two couplets.

This philosophy of the Hebrew wise men who lived in the Hellenistic period is understandable, when we consider that most of the proverbs date from that era. At that time Greek thinking was influenced by two schools, the Stoics and the Epicureans. When the Jews came in contact with these two philosophies, it was the Epicurean that best fitted their law of retribution. All of the writers of this book held to the orthodox view that men were rewarded on earth according to their deserts. Proverbs offers no hope in the reward of a life beyond the grave, nor does it teach that the foolish and sinful can be redeemed. According to the teachings of the

proverbs, once a man became foolish or sinful, he was doomed and must suffer the consequences. It was not the purpose of this book to teach spiritual lessons. It tells us what to do to have a successful and happy life. For this it submits a definite program, but pretends to do nothing more. (Prov. 1:2f).

Different scholars have divided the Book of Proverbs variously into sections. There are at least eight collections of proverbs dating from different times and containing contributions from many authors. These begin at the following verses:

- | | | |
|------------|------------|------------|
| (1). 1:1 | (4). 24:23 | (7). 31:1 |
| (2). 10:1 | (5). 25:1 | (8). 31:10 |
| (3). 22:17 | (6). 30:1 | |

While Proverbs 1:1 ascribes the book to Solomon, and the original collection may have been his, it is evident that many of the supplements belong to later periods. It is possible that the second and fifth collections or parts of them were the work of Solomon, as stated in the superscription to those sections. But many of their precepts were certainly not practiced by that great king. More probable assignments can be made, however, in the cases of the sixth and seventh collections, the titles of which attribute the maxims to Agur and King Lemuel, respectively.

The Book of Ecclesiastes.—This is the Greek translation of the Hebrew word "Kohleleth" (the gatherer of the people or the master of an assembly), which has been translated into the English as "The Preacher." The book was written about 200 B.C. by a Hebrew of great wisdom and experience who had been trained in the orthodox beliefs of his time. To him, life beyond the grave was at best only a semi-conscious, dull and inactive existence in Sheol. He accepted the law of retribution, that the righteous prosper and the wicked are punished. Hence his mind was tortured when he observed, "There is a vanity which takes place on earth, that there are righteous men to whom it happens according to the deeds of the wicked, and there are wicked men to whom it happens according to the deeds of the righteous. I said that this also is vanity" (Eccl. 8:14). Thus Kohleleth found himself in a dilemma. While he had no hope of reward in a future life, he also knew that justice could not be expected in the present life. With no hope for happiness either here or in the hereafter, it is no wonder that he sought satisfaction where he could find it.

The writer perceived also that corruption and injustice existed in high places (3:16). Oppression was everywhere and there was no

comforter for the oppressed (4:1-3). A sordid state of affairs pervaded the whole world. Man was no better than the beast. In the end "all go to one place" (3:20)—and this applied to both the righteous and the unrighteous (3:19-21; 9:2,3). Man's body became dust and a part of the earth, while his soul was reabsorbed by God; thus ending the individual (12:7,8). Some scholars think that after a long life of disappointment and doubt, Ecclesiastes possibly discovered immortality in God. But it seems more likely that he was here referring to the Reabsorption theory. Koheleth was even more discouraged concerning the morals of women than of men. In his anguish, he exclaimed: "One man among a thousand I have found; but a woman among all those I have not found" (7:28).

This book poses the question: Is there any meaning in life at all? The author was a very wise man who meditated upon the many facets of life, and who sought answers to the many riddles that confronted him. When he looked at life in retrospect and concluded that its problems are beyond human understanding, he became a frustrated but philosophical old man. But in all his pessimism and discouragement, he never lost faith in God; nor is there any indication of irreverence in his heart. He was certain that the Creator has an orderly plan, and that there is a divine purpose behind what appeared to him as but a vicious circle.

Ecclesiastes helped prepare the world for Christianity by showing the great need for a religion that promised a future life with resurrection and immortality. While Koheleth was unable to find this peace for himself, or to promise it to others, he did leave many precepts to guide his readers in their search for the greatest good in life. These maxims were based upon his own experiences and observations.

As he agonized over the meaning of life in his own quest for satisfaction, the author pursued four separate courses:

1. *Work and Wealth.* Koheleth built houses; planted vineyards, gardens and parks; had many servants and great riches and whatever he desired he was able to get (2:4-10), yet he asks: "What does man gain by all the toil at which he toils under the sun?" (1:3). He saw that frequently a man is not permitted to enjoy the riches for which he has labored, "but a stranger enjoys them" (6:2). Often a wealthy man loses the fruits of his labor through bad investments or speculation (5:13-17). At best, no man can take his wealth with him (5:15); and no one knows whether it will be appreciated or cared for by his heirs (2:18,19).

2. *Wisdom* (1:12-18; 2:12-23; 4:13-16; 7:19-25). He sought satisfaction in exercising his impulse to learn—an instinct given to all men by God. But he found that increasing his knowledge only increased his sorrow. He found that the more a man learns the more he wants to know; and, as he was confronted with more and more unanswered questions, he exclaimed:

"For in much wisdom is much vexation,
and he who increases knowledge increases sorrow" (1:18).

His conclusion is that wisdom is better than high position (4:13-16); but it is impossible to obtain much knowledge (7:23,24). Even this he considered but vanity.

3. *Pleasure* (2:1-11,17). Koheleth sought satisfaction in the pleasures of the world, not by indulging in the unrestrained gross excesses of the vulgar but as a cultured man would. He did great things, as a Solomon might, and was undoubtedly envied by all his contemporaries; yet he said of laughter, "It is mad . . . So I hated life, because what is done under the sun was grievous to me; for all is vanity and a striving after wind" (2:2,17).

4. *Fame* (7:1—11:18). Depressed and disappointed in his previous quests, the writer turns for satisfaction to the pursuit of fame. He did not despise the other activities in which he had searched for solutions to life's problems; but disillusionment after disillusionment had brought him to the same verdict: "Vanity of vanities! All is vanity" (1:2). He recognized the emptiness and danger of human flattery (7:5).

Koheleth concludes that there is no evolution or progress; that each generation ends just where the preceding one did. As he stated it, "There is nothing new under the sun" (1:9), "all is vanity" and death ends all for man just as it does for the beasts. Then he counsels, "There is nothing better for a man than that he should eat and drink, and find enjoyment in his toil" (2:24), "enjoy life with the wife whom you love all the days of your vain life" (9:9). But he counsels not to expect too much from life. "Remember also your Creator in the days of your youth" (12:1); and "Fear God, and keep his commandments; for this is the whole duty of man" (12:13).

The Book of Job.—The main thesis in this book concerns itself with God's justice in permitting the righteous to be afflicted while the wicked prosper. The purpose of the book seems to be to show that while God is just in directing the elements that affect human affairs,

it is His sovereign right to select the time and manner of rewarding the righteous and of punishing the wicked; and to subject his people to whatever tests he sees fit.

The orthodox writers who contributed to the Book of Proverbs accepted the law of retribution; but they did not concern themselves with its exceptions, which they must have observed. Ecclesiastes could not reconcile the orthodox view with his observations and experiences. The author of the Book of Job, a more discerning thinker, repudiated the doctrine of retribution entirely. From time immemorial, men have agonized in their attempts to reconcile their belief in this dogma with their experiences. Many who have thought that they were following The Law to the letter have suddenly been subjected to great suffering. According to the teachings of the ancient priests, there was but one cause for suffering, namely, sin. This belief was one of the barriers that Jesus encountered in His ministry. It is still the belief of some who profess orthodox Judaism (Ex. 23:25-28; Psalms 1; 37; 49; 73; Jer. 17:5-8; Luke 13:1-5).

The Law had just become Israel's guide in religious matters when one of its fundamental doctrines, the theory of retribution, was attacked. The challenger pointed to the case of Job who, as the Lord himself testified, "There is none like him on the earth, a blameless and upright man, who fears God and turns away from evil" (Job 1:8). Certainly if a righteous man such as Job was made to suffer, the validity of the orthodox view was subject to question. Job was distinguished for his integrity and piety. Wealth, honors and domestic happiness were his. But God permitted him to be deprived of family, friends, property and health; and plunged into deep affliction to try his faith.

Soon after the appearance of The Law, probably about 400 B.C., the author put the old and already well-known story of Job into one of the most sublime examples of Hebrew poetry to be found anywhere. Victor Hugo said, "It is perhaps the greatest masterpiece of the human mind," and Thomas Carlyle thought, "Nothing has been written of equal literary merit." Few books of the Bible have evoked so many controversial opinions—space does not permit their being listed here.

There is no way of ascertaining the name of the author of this beautiful piece of literature. Before philologists understood the ancient Hebrew language, Job was thought to be the oldest of all the books of the Bible. Many Old Testament characters, from Moses to Baruch, were credited with its authorship. But it undoubtedly came from an unknown writer of the Intertestamental Period. Some critics think the

book is a compilation. The author or compiler has put into Job's mouth references and phrases which were characteristic of the post-exilic period. The language is Aramaic in nature, and there are other indications of a late date for the composition of the Book of Job.

Where and when Job lived are moot questions. Job's longevity seems to place him among the patriarchs. Even after his trials, he lived for 140 years. The scene of his tests, the land of Uz, must have been to the east of Palestine. The references to the Chaldeans (Job 1:17) and to Edom indicate this. One of Job's friends was an Edomite (Gen. 36:11), and another may have been a descendant of Abraham and Keturah (Gen. 25:2). Some have attempted to identify Job with Jobab, the second king of Edom (Gen. 36:33).

Untold multitudes who have felt that they were faithfully obedient to God have been plunged into deep anguish by having their world, through no fault of their own, crash about them. In such affliction, it seems to man that God is cruel and has deserted him. "The ways of God are mysterious" and the Book of Job makes no attempt to explain them; but the story has brought comfort to many who have been unable to rationalize their own sufferings. Even Jesus in His "call to repentance" found it necessary to refute the law of retribution (Luke 13:1-5).

Like Jeremiah before him, Job does not hesitate to carry his argument to Jehovah (Job. 9:1—12:1; 10:22; 31:35-37). Later he is made to understand God's unsearchable greatness, when the Lord points out Job's ignorance concerning the mighty works of creation and the marvelous wonders of nature. The Lord asks what Job, "the fault-finder," knows about the gates of death, the dwelling of light, the treasures of snow and hail, the causes of lightning, rain, ice and frost, and the celestial world. Job had thought that the whole universe revolved about him, and that God's sole interest lay in harassing and tormenting him. Then he is made to understand his own insignificance. God gives Job no answer as to the reason for his suffering, but He does challenge Job to try ruling the earth. Then Job recognizes the emptiness of his complaints and arrogance, and cries:

"Therefore I despise myself,

And repent in dust and ashes" (42:6) (38:1—42:6).

As the book ends Job has become a wiser, more contented man. He has discovered that only after repenting can he expect to receive God's grace (11:13-16). He is convinced that God has not forgotten him, for He "blessed the latter days of Job more than his beginning" (42:12); and Job lived 140 years to enjoy his restored prosperity (42:16).

This book contains many beautiful passages, but the following are some of those that are especially so:

1. Job's first lament (chapter 3).
2. Job's dream (4:12-21).
3. Benefits of chastisement (5:17-27).
4. Job's second speech (chapters 6 and 7).
5. Job's descriptions of God (part of fourth speech, 12:13-25; Job's ninth speech, chapter 26).
6. Job's complaint of God's treatment (16:11—17:2).
7. Job's statement which possibly indicates his belief in immortality and resurrection (19:25-27).
8. Job questions the law of retribution (21:7-26).
9. Poem on wisdom (28:12-28).
10. Job's protestation of his innocence and integrity (chapter 31).
11. The Lord's answer to Job (38:1—41:34).
12. Job's confession and repentance (42:1-6).

CHAPTER 45.

POETIC BOOKS OF THE OLD TESTAMENT.

General.—The books of Job, Psalms, Proverbs, Song of Solomon and Lamentations are all written in poetry. Besides these, there is much more poetry in the Old Testament, some of which is not shown as such in many of our English translations. For this reason many of the outpourings of inspired souls are lost to readers. Many of these poems were placed where we find them by the authors of the books in which they are found, and others were inserted by later writers or redactors. But they all add to the beauty of the passages and to the completeness of thought. Two of the books listed above, Job and Proverbs, were discussed in the section on Wisdom Literature and will receive no further attention here.

Hebrew Poetry.—The Hebrews were an ardently passionate people; and often expressed their lofty thoughts, feelings and actions in poetry. Their poetry and, to a lesser extent, their prose were filled with figures of speech, especially metaphors and hyperboles. Note

this part of a verse: "The mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands" (Isa. 55:12). As philologists have only recently begun to understand the ancient Hebrew language, it is only within the past few years that scholars have been able to separate accurately the facts from the figures of speech so abundant in the Biblical narratives.

Hebrew poetry is quite different from that of our language. Their poetry is not dependent upon rhyme, nor do the lines always possess rhythm and meter. Hebrew poetry contains what Bishop Lowth (1710-1787) called "parallelism," a condition whereby the sense of the first half of a verse is reflected in the second part. Thus Hebrew poetry loses little of its effectiveness by being literally translated into another language; whereas, the poetry of other languages loses its most essential quality, rhyme.

The ordinary basic unit of Hebrew poetry is a verse written in one line, which divides into two parts, forming a distich, or couplet, of two parallel lines. Bishop Lowth distinguished parallelism of three types:

1. *Synonymous*, where the same thought is contained in two parallel lines, as

"I will bless the Lord at all times;
His praise shall continually be in my mouth" (Ps. 34:1).

2. *Antithetic*, where the thought of one line echoes the idea of the other by contrast, as

"A wise son makes a glad father,
But a foolish son is a sorrow to his mother" (Prov. 10:1).
This type is characteristic of the proverbs of Solomon.

3. *Synthetic*, where the thought of the first line is expanded into the second, as

"As a door turns on its hinges,
So does a sluggard on his bed" (Prov. 26:14).

Recent scholars have added to these original types.

The tristich, or three parallel lines, is not uncommon. Examples are found also of tetrastichs, pentastichs, hexastichs and even larger units; but these are usually combinations of distichs or of distichs and tristichs, such as this tetrastich:

"His speech was smoother than butter,
yet war was in his heart;
his words were softer than oil,
yet they were drawn swords" (Ps. 55:21).

Lamentations.—This book is a collection of five elegies whose themes concern the events connected with the capture and destruction of Jerusalem (587 B.C.). The book was placed among "The Writings" in the Hebrew canon by the convention of rabbis at Jamnia about A.D. 90. However, the LXX version erroneously ascribed the book to Jeremiah, and all subsequent versions have followed that practice. Modern scholars feel that, while the five poems probably were written in his time, it is doubtful whether the prophet was the author of all or any of them.

The terrible scenes of misery and distress during the siege, especially preceding the fall of the city, are presented in dramatic and stirring word pictures, such as are found in chapters 2 and 4, ending with

"The hands of compassionate women have boiled their own children;
they became their food in the destruction of the daughter of my people" (Lam. 4:10).

The fifth chapter is a prayer, in which the poet placed before the Lord the deplorable situation in which Israel found itself; and pleaded for His mercy, imploring Him to

"Restore us to thyself, O Lord, that we may be restored!
Renew our days as of old!" (Lam. 5:21).

The author or authors of the first 4 chapters indulged in what is known as acrostic writing. In chapters 1, 2 and 4, each of the 22 verses begins with a different letter. These 22 letters, beginning with the first verse and taken in order, form the Hebrew alphabet. In chapter 3 there are 66 verses, so each letter is used to begin each of 3 successive verses.

Song of Solomon.—This gem of literature, also known as "Canticle of Canticles," or simply "Canticles," and "Song of Songs," or by its longer name "Songs of Songs which is Solomon's," is a collection of secular love and wedding songs. Solomon was long regarded as the author, partly because he is frequently mentioned in the book. By the time these folk-songs were reduced to writing, about 250 B.C., Solomon had become a legendary character as renowned for piety as for wisdom. Consequently, thinking that he was the author, the priests were quick to place an allegorical interpretation upon the book. It was for this reason, coupled with the tradition that Solomon was the author, that the poems were admitted to the canon.

The priests interpreted the book as a spiritual allegory which taught God's love for Israel. To them the man in the story was God

and Israel was the maid. Hippolytus (c.165 - 235) and Origen (c. 183 - 251), speaking for the early Christian church, regarded Christ as the bridegroom and either His church or man's soul as the beloved one. Had the book been recognized for what it now seems to be, an anthology of folk-songs dealing with love between a man and a woman, it certainly would not have received serious consideration for admission into the Jewish canon. God is mentioned only once in the whole collection, and then only casually (see 8:6).

Some scholars have called attention to a wedding custom that still persists in the vicinity of Damascus, wherein the groom and bride are treated as king and queen during a several-day feast. One of the major features of the ceremony is the singing of songs similar to the Songs of Solomon by the newlyweds or their friends. These songs extol the beauty and comely features of the bride and the handsomeness of the groom.

Many have advanced the theory that the book is a drama. As such it has been subjected to many interpretations as to the characters and the number of acts. The most generally accepted view of those who entertain this notion is that there are three principal characters: a beautiful rural Shulammite maiden, her handsome shepherd lover and the villain, King Solomon himself. The great weakness of this theory is that, while there is a unity running through the book, it lacks the plot necessary to a dramatic poem.

The poems do not deal with the sanctity of marriage as we understand the term in our Christian era. They tell of the deep, passionate and beautiful love between a man and a woman that "is strong as death" and that "many waters cannot quench" (8:6,7). Each of the pair can say, "I am my beloved's and my beloved is mine" (6:3).

We are not accustomed to the figurative or suggestive language used in describing the details of the maiden's physical beauty and charms. However, it should be remembered that these are Oriental poems and the Occidental mind should not be too hasty in taking offense. Many of the ideas that are professed today in the West were unknown to the East of that day.

The Psalms.—These lyrics differ from other parts of the Bible in that they are the words of men reaching out to God—not the word of God transmitted to man. They were uttered by men undergoing deep emotional experiences. They contain Israel's hopes and fears through a thousand years. Countless psalmists, from the time of David to the Maccabees, laid bare their hearts before God, revealing

their joys and woes, their perplexities and doubts, their loves and hatreds, their defeats and triumphs. But they never wavered in their faith. Everyone occasionally undergoes emotional experiences such as those out of which these men spoke. In the Psalms, they indicated the paths they traveled to commune with God; and it is to obtain that same fellowship with God that causes us to resort to the Psalms for comfort. It is no wonder that this is the most read book of the Old Testament.

The men who wrote these songs entertained no misgivings about the existence of Jehovah. To them He was very real and ever present. They frequently expressed their trust in Him and testified to His perfection. Martin Luther said, "In the Psalms we can look into the hearts of all the saints"; and John Calvin called them "The mirror of man."

The psalms were first collected in one group for liturgical use in the second Temple (completed in 516 B.C.), where they were used as a hymn book. This collection was composed of several smaller collections, some of which had been in existence for a long time. Apparently the list was augmented from time to time, because some of the psalms (44, 74, 79, 83 and 110) seem to have been added as late as the Maccabean period. Combining the smaller groups of songs into a larger one led to some duplication. Occasionally the same song was contained in two of the smaller collections; and, as a consequence, appeared in the larger one in two places (e.g. Ps. 14 = Ps. 53; Ps. 70 = Ps. 40:13-17; and Ps. 108 = Ps. 57:5-11 and Ps. 60:6-12).

Unfortunately, when the psalms were collected in one group, they were revised to fit the needs of the Temple at that time. This adaptation rendered them applicable to all ages. But it also removed all references to the circumstances under which the various psalms were written. It also destroyed other facts which might have enabled scholars to determine the dates and, possibly, the authorship of many of the sacred lyrics. Mention has already been made of some psalms which seem to bear a late date. References to the Temple in many others, such as those in 5:7, 27:4, 28:2 and 65:4, indicate that these were written after the completion of the Temple. Psalm 126 certainly was written after the return to Palestine following the Babylonian captivity; and 137 was written either in the time of exile or later.

That many of the psalms existed prior to the Babylonian exile, there can be no doubt, as some were composed in the period of the Monarchy (e.g. 20 and 21). It is almost a certainty that some reach back even to the period of the Judges. But the legend that David

wrote seventy-three of the psalms is no longer believed by Biblical students. Some scholars maintain that none of the psalms are of Davidic authorship. Others attribute a few to him, and some think that he wrote 40 or more of them. It is impossible to determine how the belief originated that the "sweet singer of Israel" composed so many of the psalms, but it is an ancient error. One clue may exist in the use of the word "of" preceding David's name. This preposition had a great many uses in the ancient Hebrew language, and did not necessarily denote authorship nor even ownership. David may have made one of the original small collections of psalms; and in it may have been some of his own compositions as well as those of others. These are only guesses. However, it is evident that the Psalter developed through many centuries and that most of the psalms are anonymous.

There are several ideas and attitudes found in the psalms that are interdependent and inseparable. These deserve some comment. First, because of his orthodox belief in the law of retribution, the ancient Jew was perplexed by God's way of permitting the wicked to prosper while the righteous were afflicted. This is indicated in Psalms 37 and 73, and more fully developed in the Books of Job and Ecclesiastes. He felt that his only chance for vindication was in this life; consequently he had no hesitancy in calling upon Jehovah for vengeance upon his enemies (Ps. 68:22,23; 71:13; 79:11-13; 109:6-15; 137:8,9). Because of the curses they contain, Psalms 52, 58, 59, 69, 109 and 140 are known as Imprecatory Psalms. This vengeful spirit of the ancient Hebrews does not justify a Pharisaical attitude on our part. It is only a natural consequence of his belief in the law of retribution.

The Israelites felt that they were God's chosen people, and that their nation was His instrument for the extension of His kingdom. This idea developed in them an ardent patriotism, so fervent that it became a part of their religion. To them, God's enemies were their enemies, and their enemies were God's enemies; and it was incumbent upon them to hate God's enemies. Having been chosen to extend God's Kingdom carried with it the obligation to convert and save their enemies; but this never entered the ancient Hebrew's mind. Instead, the psalmists asked for the privilege of walking in their enemies' blood; of seeing "his posterity cut off" (109:13); and of being made happy by dashing his adversaries' children "against the rock" (137:9).

Some psalms (2, 8, 16, 22, 45, 69, 72, 89, 110, 118 and 132) are referred to as Messianic Psalms, because they speak of a deliverer. But these refer apparently to earthly characters in a vague and

general way. On the other hand, five psalms (75, 76, 93, 96, 98) are known as Eschatological Psalms, because they refer to a final judgment when Jehovah will appear upon the earth (see Luke 24:44). Many other types of psalms have been designated; for example, Psalm 46 has been singled out for the great faith it exhibits; God's righteous rule is extolled in Psalm 113; Psalms 47, 96 and 148 are songs of praise; Psalms 68, 99 and 149 are songs of victory, and Psalm 45 is the only secular song in the Psalter.

Many of the psalms are acrostic in style, but this feature is really carried to an extreme in Psalm 119. This song has 22 stanzas of 8 verses each. All verses of a stanza begin with the same letter, and the successive letters of the alphabet are used as the first letters in successive stanzas.

The Hebrew Psalter is divided into five books, as follows: Ps. 1-41; Ps. 42-72; 73-89; 90-106 and 107-150. This division dates back to a very early date, at least prior to the LXX version. Each of the books closes with a doxology, and the last psalm (150) is a doxology to the entire Psalter. The five-book arrangement is thought to be in imitation of the five books of the Pentateuch.

Other Old Testament Poetry.—It is well known that much Hebrew poetry existed prior to the writing of the Biblical books. Many quotations from ancient Hebrew poetry were inserted by the Biblical authors to illustrate or emphasize a point. Two of the sources of those quotations are named; they are the "Book of Jashar" (see Josh. 10:13; 2 Sam. 1:18) and the "Book of the Wars of the Lord" (see Num. 21:14). Neither of these books has been preserved, and all that is known about them is the information contained in Biblical references. Fragments, and in some cases whole poems, are found throughout the Old Testament. A few of the outstanding of these will be discussed in the following paragraphs. Most of this poetry is subjective, expressing the poet's sentiments or personal emotions rather than objective incidents or events. It is lyrical in nature, some is dramatic and there are a few plaintive elegies. But the Bible contains no epic poems.

The first poetry found in the Bible is the "Song of Lamech," also known as the "Song of the Sword" (Gen. 4:23,24). This undoubtedly was a tribal song in which the men attempted to impress their wives with their blood-thirstiness by telling them how savagely they avenged wrongs. Another early fragment comes from the "Song of Moses and Miriam" or the "Song of Deliverance" (Ex. 15: 1-21), in which the Israelites express their thanksgiving upon escaping from Pharaoh's

army. It is a noble piece of Hebrew poetry, written in the spirit of the time, and declaring the people's faith in the Lord who "shall reign for ever and ever." Scholars are agreed that parts of this poem are later additions, but they differ in their opinions as to what parts are from the original poem and what parts are additions. Some feel that only verses 1 and 21 belong to the early song, others feel that the original song ended with verse 11.

In Numbers 21 are found several quotations from early songs. The first of these (Num. 21:14,15) is from the "Book of the Wars of the Lord," and the others may be also. These two verses indicate that the Arnon River was at that time the boundary of Moab. The "Song of the Well" (Num. 21:17,18) celebrates the finding of water at Be'er (well) as promised (Num. 21:16). The verses ascribed to "the ballad singers" (Num. 21:27-30) may be fragments from two poems put together. The first two verses (27,28) must be irony, taunting the Moabites who had lived at Heshbon (now destroyed) to come back. The Balaam oracles (Num. 23:7-10,18-24; 24:3-9,15-24) seem to come from two accounts of the same events. These were discussed in an earlier chapter.

The "Song of Moses" (Deut. 32:1-43) seems to come from the exilic period. It is impossible to fix the date of this didactic poem. There is nothing in it to indicate Mosaic authorship, and it does tell of conditions that existed long after his time. It may be that the author intended to dedicate the song to Moses. Many scholars feel the same way about the "Blessing of Moses" (Deut. 33), except that it is thought to have been written in an earlier period.

The "Song of Deborah" (Judges 5) is the most magnificent of all the triumphal odes found among the Old Testament lyrics. This song, celebrating Deborah and Barak's victory over Sisera, is generally accepted as the oldest poetry in the Scriptures. It is thought that it was composed by the great prophetess herself, or possibly by a contemporary, and to have come down to us in virtually its original form. Its importance lies not alone in its superb literary and poetic qualities, because it gives us an insight into Israel's religion of that time, depicts existing political conditions and explains much of Israel's history (See chapter 28).

"Hannah's Song of Thanksgiving" (1 Sam. 2:1-10) has been called the "Magnificat of the Old Testament," for the simple reason that it served as the model for the song of the Virgin Mary (Luke 1:46-55). The two have the same theme, and it was undoubtedly this feature

that caused the poem to be attributed to Hannah, the mother of Samuel. But the religious thinking portrayed (v.10) indicates that it was written at a much later date.

"David's Thanksgiving Psalm" (2 Sam. 22), also found among the Psalms (Psalm 18), may have been written by him or a contemporary. Both poems seem to be skilled revisions of the original, which may have been augmented in each revision. "David's Last Words" (2 Sam. 23:1-7), found in the next chapter, also belongs to the time of the monarchy and probably was written by "the son of Jesse" or one of his subjects. Another song praising God for succor is "Hezekiah's Song of Thanksgiving" (Isa. 38:10-20) which probably was written after Hezekiah's time. "Habakkuk's Prayer" (Hab. 3) is the product of a brilliant mind, and is another song of thanksgiving. Some scholars have suggested that this poem also belongs to a later date. While the spirit of the poem fits into the book, there is no internal evidence that restricts it to the age in which the prophet lived.

The only compositions that seem to be accepted by all scholars as having been written by David are his two well-known lamentations (2 Sam. 1:17-27; 3:33,34). These are among the most beautiful and sincere elegies to be found anywhere. The first and probably the second of these were copied from the Book of Jashar. The noble love and deep sadness of the great king are shown by the outpourings of his heart in his Song of Mourning for Saul and Jonathan.

CHAPTER 46.

THE APOCRYPHA AND CONTEMPORARY LITERATURE.

The Apocrypha: General Discussion.—Appearing in the plural form only, "apocrypha" is a Greek word meaning "things concealed or hidden." It has been applied by Biblical scholars to writings that were forged, or of unknown authorship, or objectionable, or spurious, or those containing a hidden meaning, or mysterious, or uncanonical. The term is especially applied to the following list of books, which is sometimes augmented to 16 and occasionally to 18:

1 Esdras (Ezra)	Wisdom of Solomon	Bel and the Dragon
2 Esdras	Ecclesiasticus	Prayer of Manasses
Tobit	Baruch	1 Maccabees
Judith	Song of the Three Children	2 Maccabees
The Rest of Esther	History of Susanna	

Sometimes 3 Maccabees and 4 Maccabees are included in the above list, and occasionally 3 Esdras and 4 Esdras also are made a part of the list.

Some of these books were written in Alexandria in Greek. These were accepted by the Alexandrian Jews as canonical, and were included in the Septuagint translation. The other books in the above list were written in Palestine. Judith, Ecclesiasticus, a part of Baruch and 1 Maccabees were written in Hebrew; and these, at least, were of Palestinian origin. The Palestinian Jews accepted none of the books as canonical. All the books of the apocrypha probably were written in the 350-year period between 250 B.C. and A.D. 100. They are of varying value and type. Their worth ranges all the way from the valuable historical 1 Maccabees to the absurd and anachronistic story of Judith. Some are general in their nature, others are apocalyptic, historical or narrative. Some are additions to Old Testament stories. Besides these, much more still-extant literature was produced in that period.

Importance of the Apocrypha.—These books were never quoted by Jesus or any of the apostles. The Greek church rejected them at the Council of Laodicea in 360. But Augustine (354 - 430) established a tradition in the Roman Catholic church by accepting them as sacred

literature. The canonicity of all of the list of 14, except The Prayer of Manasses, was agreed to by the Roman church at the Council of Trent in 1546. The Prayer of Manasses is added to the Roman Catholic New Testament. The Roman church cites 2 Maccabees 12:43f to support its dogma of prayers for the dead; and 2 Maccabees 15:11f to support its dogma of prayers for the intercession of the Saints.

None of these books was accepted by the early churches; and none is now accepted as canonical by any Protestant church. The Anglican church asserts that it "doth not apply them to establish any doctrine"; while the Westminster Confession of 1643 states that the apocrypha "not being of divine inspiration, are no part of the canon of the Scripture; and, therefore are of no authority in the Church of God."

The Westminster Confession recognizes them as "other human writings." As such, some of the books are of great value. They furnish much of the reliable historical information regarding the Intertestamental Period. This is especially true of 1 Maccabees. The quality of The Wisdom of Solomon and Ecclesiasticus places them on a high spiritual level. Some of the apocrypha are of great assistance in completing the story of the Hebrew religion as told in the Old Testament. Many permanent religious ideas pass through a period of development. Only with the help of intertestamental literature, is it possible to follow the development and obtain the complete picture of many such ideas. Without bridging the four-and-a-half-century gap, the New Testament conceptions of God and "life after death" could not be reconciled with parallel conceptions current in the time of the minor prophets.

Pseudepigrapha and Apocalyptic Literature.—These terms refer to types of literature that were issued, for the most part, contemporaneously with the apocrypha. There is no relation between them and the apocrypha, except that the apocrypha include four books that are pseudepigraphic and one that is apocalyptic. The term "pseudepigrapha" is used to designate writings issued under forged names. The purpose of this practice was twofold. By indicating the author as some ancient patriarch or other renowned leader, it was thought the material might have a more favorable reception. The second reason for using pseudepigraphical literature was that it enabled an author to write history in the form of prophecy. Thus a book gave the impression that its predictions had been made long before it actually was written. Often the term "pseudepigrapha" is

used erroneously to cover all Jewish intertestamental literature except the apocrypha. Correctly used, pseudepigrapha include only Jewish literature issued under assumed names. Some of the names used were Adam, Enoch, Abraham, Moses, Baruch and Esdras (Ezra). Books issued under the last two names are in the Old Testament apocrypha. "The Wisdom of Solomon" also belongs to this type of literature.

The word "apocalypse" comes from the Greek word meaning "revelation." The term "apocalyptic literature" is used to indicate works of history that were issued as prophecies. As they were all written under assumed names, it follows that all apocalyptic literature is also pseudepigraphic. (The Christian Apocalypse of John in the New Testament is not in this category.) The central theme in this literature was the coming of the Messiah and the future glory of God's Kingdom. The books were written in times of great stress, and reconciled the troubles of the times with God's power and the near approach of a sublime life. The latter part of the Book of Daniel, written in the time of the Syrian oppression (175-163 B.C.), inspired the Jews to resist the oppressor, even at the cost of their lives. The History of Susanna was written as an apocryphal addition to the Book of Daniel.

Part XV.

PERIOD 11. THE LIFE AND MINISTRY OF JESUS.

CHAPTER 47.

THE BIRTH AND EARLY LIFE OF JESUS.

(See Map on Page 62).

Birth of Jesus.—When the unscrupulous Herod was informed of the birth of the *King of the Jews*, the monarch's reaction was in perfect keeping with his past life. He secretly asked the wise men to ascertain and tell him the exact location of Jesus, so "that I too may come and worship Him" (Matt. 2:8). This was Herod's ostensible reason for desiring to visit Jesus, but his real reason was the perfidious one of destroying the young child. The details of this complete story are so well known that they will not be repeated here.

The Flight into Egypt and the Massacre of the Innocents.—After the Magi, or wise men, had seen the Christ and worshiped Him, as well as presented their gifts to Him, they were warned of God in a dream not to return to Herod. And "they departed to their own country by another way" (Matt. 2:12). Some time thereafter "an angel of the Lord appeared to Joseph in a dream" (Matt. 2:13) and warned him of the impending danger to the newborn King. Joseph was told to seek shelter and protection in Egypt, well out of Herod's reach. At that time Egypt had a Jewish population of over a million. Among these Jews, the three fugitives remained until after Herod's death (4 B.C.).

When Herod realized that he had been thwarted in his attempt to slay the young child, he was seized with anger. Unaware of Joseph's flight into Egypt with Mary and their son, he issued his heinous decree for the slaying of all male children in Bethlehem, "two years old and under" (Matt. 2:16). Josephus does not mention this event, but that is not strange, for he suppressed in his writings all references to Christ. Besides, Bethlehem was a small village and the number slain was probably under 20. On the other hand, the historian Macrobius (A.D. 400) confirms the authenticity of the Scriptural record by stating that when the report of Herod's edict was

presented to the Roman emperor Augustus (31 B.C. - A.D. 14), the monarch remarked, "It is better to be Herod's pig than Herod's son."

Herod's death was made known to Joseph in Egypt by an angel of the Lord, who also instructed Joseph to return to Israel with his family. However, Joseph feared Archelaus, a son of Herod and now ethnarch of Judaea (about one-half of Herod's kingdom). Joseph was also "warned of God in a dream" to avoid Judaea, so he went back to their old home at Nazareth in Galilee. Herod Antipas, also a son of Herod the Great, was then tetrarch of Galilee (about one-fourth of Herod's kingdom). He was known to be less brutal and oppressive toward the Jews than was his brother Archelaus. From this information, it appears that Joseph had decided to establish his permanent home in Bethlehem or some other place in Judaea (Matt. 2; Luke 1; 2).

Date of Jesus' Birth.—No dates concerning the birth, life or death of Jesus can be fixed with certainty. This is because the data furnished by the Bible and secular literature are not sufficient to enable scholars to determine exactly when the events of Jesus' life took place. All of the dates, however, can be determined within a very few years. The idea of dating events as so many years before or after the birth of Christ was originated soon after A.D. 500 by a Roman monk named Dionysius Exiguus. Before that time there was no universal method of dating events. However, the Romans had long used the traditional date of the founding of Rome as a basing point. When changing from the Roman calendar to the Christian calendar, Dionysius calculated that Jesus was born in the 754th year after the founding of Rome. This year he called A.D. 1, and re-dated all events accordingly. The date of Jesus' birth he determined from the date of Herod's death. But the works of Josephus, who lived about 50 years after Herod's death, and other reliable evidence indicate that Herod died *in the year of Rome 750* (4 B.C.), or 5 years earlier than Dionysius thought. And, of course, Jesus was born before Herod's death (Matt. 2:2-4). When this discovery was made, two alternatives presented themselves. Either the birth of Christ would have to be re-dated, or the dates of all other events of history would have to be changed. Obviously, it was simpler to re-date the birth of Christ; and that is the reason it is given as 5 B.C.

Not all Biblical scholars agree that Jesus was born in the year 5 B.C. The latest possible year in which the Incarnation could have taken place seems to be 4 B.C. Some scholars contend for 6 B.C., and point to the "two years old and under" of Matthew 2:16 which

designated the children ordered slain by Herod. This group reasons from the content of the edict that Jesus must have been born two years before Herod's death. This seems to be faulty reasoning. If Herod knew that Jesus had been born two years previously, why should all younger children, even those just born, be slain? A more probable explanation is that Herod's order was given a few months after Jesus' birth, and Herod set a safe 2-year limit to make certain that his intended victim would not be missed in the massacre.

The "star" referred to in Matthew 2:2 has been explained by the astronomer Kepler, who calculated that in 6 B.C. there was a conjunction of three planets, Mars, Jupiter and Saturn, followed by the colored star of the Magi.

Luke states that a census, ordered by the Roman emperor Caesar Augustus, was being taken when Jesus was born (Luke 2:1-7). But Luke's reference to Quirinius as governor of Syria has caused students some difficulty. It is known that Sentius Saturninus was governor from 9 to 6 B.C., and Quintilius Varus from 6 B.C. until after Herod's death. However, it is known also that Quirinius was in command of the Roman army in Syria c.11 B.C., and he may have shared the civil authority with the governor. Historians tell of a census in the time of Saturninus, and it may have been the one Luke referred to. If so, then 6 B.C. would be the latest possible date for the birth of Christ, but this calculation is based upon so many improbable assumptions that its acceptance is held in abeyance awaiting further research.

From the time the holy family settled in Nazareth, following these early events, until His baptism, the world is given only a glimpse of Jesus. But this glimpse reveals much concerning the Saviour. Luke tells of His parents' annual visits to Jerusalem to attend the Feast of the Passover. This was about 90 miles of traveling distance to the south. Undoubtedly the child was taken on these trips. When He was 12 years old, He became so interested in listening to the teachers or rabbis in the Temple and asking them questions that when the group containing His family departed, He was left behind. On that occasion "all who heard Him were amazed at His understanding and His answers" (Luke 2:47) (Luke 2:40-52).

There is no possible way to reckon the month and day of Jesus' birth. The practice of observing December 25th seems to have arisen about A.D. 300, and has no historical basis. Since Herod's death occurred about April 1, 4 B.C., December 25, 5 B.C. may be approximately correct.

The Gospels.—Since nearly all our knowledge about the earthly life of Christ comes from the four Gospels, it seems advisable to give some attention to these sources of information. The word *gospel* is derived from the Anglo Saxon *god spel*, good tidings, that is, the *God story*. In the post Apostolic era, the Gospels were the acknowledged writings of Matthew, Mark, Luke and John. They were accepted as accurate reports of the life and teachings of Jesus.

Today Biblical scholars are generally agreed that Matthew was not the author of the first Gospel, and that the compiler, in all likelihood, will remain unknown. The crediting of Matthew the Apostle with the authorship of this book is due to the misinterpretation of a statement made about A.D. 140 by Papias, bishop of Hierapolis in Phrygia. Eusebius, writing over 150 years after Papias, quoted him as saying: "So then Matthew collected the *logia* (sayings or oracles) in the Hebrew language, and each one interpreted them as he was able." These *logia* could have been many things. Most likely they were a collection of Jesus' sayings in Aramaic which, after being translated into Greek, were incorporated in "The Gospel according to Matthew."

Furthermore, the compiler of the first Gospel copied much from Mark; and it seems improbable that one who had been an associate of Jesus would go to a second-hand source for so much of his material.

John, a fisherman, was an apostle and companion of Jesus, and he either recorded events of which he was an eyewitness or secured his information from the other apostles. Luke, a physician and companion of Paul, states that he secured his data from "eyewitnesses and ministers of the word" (Luke 1:2). Mark, whose occupation is unknown, was a companion of both Peter and Paul. He recorded the story he had heard from Peter. Luke and Mark worked together in Rome about A.D. 60 (Col. 4:10,14).

The three Gospels, Matthew, Mark and Luke, are called the Synoptic Gospels, because they are written from the same viewpoint. They are largely historical and biographical. John, on the other hand, wrote following the appearance of heresy in the church and he emphasizes Jesus' teachings about Himself. He is more theological in his viewpoint. He preaches the Incarnation of God's Divine Son. But to all the evangelists, whatever their approach, Jesus is the Divine Saviour.

**Table Showing
Harmony of the Gospels.**

EVENTS AND DATES	Place	Matt.	Mark	Luke	John
Introduction.....				1:1-4	
Prologue.....					1:1-18
Christ's Genealogy.....		1:1-17		3:23-38	
6 B.C.					
Annunciation of the Baptist's Birth.....	Temple			1:5-25	
5 B.C.					
Annunciation of Christ's Birth.....	Nazareth			1:26-38	
Mary visits Elizabeth.....	City of Judah			1:39-56	
Birth and early life of					
John the Baptist.....	City of Judah			1:57-80	
Birth of Jesus Christ.....	Bethlehem	1:18-25		2:1-7	
The Visiting Shepherds.....	Bethlehem			2:8-20	
4 B.C.					
The Circumcision and Naming.....	Bethlehem			2:21	
Presentation in the Temple.....	Jerusalem			2:22-38	
Visit of the Wise Men from the East.....	Bethlehem	2:1-12			
Flight into Egypt and Return.....	Egypt and Nazareth	2:13-23		2:39	
4 B.C. - A.D. 26.					
Life of Jesus.....	Nazareth & Jerusalem			2:40-52	
A.D. 26.					
Ministry of John the Baptist.....	Jordan River	3:1-12	1:1-8	3:1-18	1:15-31
A.D. 27.					
Baptism of Jesus at about 30.....	Jordan	3:13-17	1:9-11	3:21-23	1:29-34
The Temptation.....	Wilderness	4:1-11	1:12,13	4:1-13	
John, Andrew and Peter see Jesus.....	Near the Jordan				1:35-42
Call of Philip and Nathanael (Bartholomew).....	En route to Galilee				1:43-51
The First Miracle.....	Cana in Galilee				2:1-11
At Capernaum.....	Capernaum				2:12

The Early Judean Ministry.

First Passover and Cleansing of the Temple.....	Jerusalem				2:13-25
Nicodemus' Visit and Instructions.....	Jerusalem				3:1-21
Christ and John Baptizing.....	Judaea				3:22-36
Departure for Galilee.....	Judaea to Galilee				4:1-3
Instruction to the Woman of Samaria.....	Near Sychar in Samaria				4:4-42

The Early Galilean Ministry.

Return to Cana.....	Galilee				4:43-46
A.D. 28.					
Cure of Nobleman's Son.....	Cana				4:46-54
John the Baptist Imprisoned.....	Machærus	4:12; 14:3	1:14; 6:17	3:19,20	3:24
Jesus Begins His Ministry.....	Galilee	4:12-17	1:14,15	4:14,15	
Rejection in His Home Synagogue.....	Nazareth			4:16-30	
Four Apostles Called.....	Near Capernaum	4:18-22	1:16-20	5:1-11	
The Demoniac Healed.....	Capernaum		1:21-28	4:31-37	
Healing of Peter's Mother-in-law and others.....	Capernaum	8:14-17	1:29-34	4:38-41	
First Circuit Through Galilee.....	Galilee	4:23-25	1:35-39	4:42-44	
Healing of a Leper.....	Galilee	8:2-4	1:40-45	5:12-16	
Healing the Paralytic.....	Capernaum	9:1-8	2:1-12	5:17-26	
Matthew (Levi) the Publican.....	Capernaum	9:9-13	2:13-17	5:27-32	

Harmony of the Gospels (Continued)

EVENTS AND DATES	Place	Matt.	Mark	Luke	John
The Main Galilean Ministry					
The Second Passover.....	Jerusalem				5:1-47
Healing the Ill Man at the Pool of Bethzatha & Discourse to the Jews..					
Plucking Corn on the Sabbath.....	En route to Galilee	12:1-8	2:23-28	6:1-5	
Healing on the Sabbath.....	Capernaum	12:9-13	3:1-5	6:6-10	
Plotting against Jesus.....	Near Capernaum	12:14-21	3:6	6:11	
Calling of the Twelve Apostles.....	Near Capernaum	10:1-4	3:13-19	6:12-16	
The Sermon on the Mount.....	Near Capernaum	5:1-7:29		6:20-49	
The Centurion's Slave.....	Near Capernaum	8:5-13		7:1-10	
The Widow's Son.....	Nain			7:11-17	
Circuits around Galilee.....	Galilee	9:35-38; 11:1		8:1-3 7:18-35	
Messengers from John.....	Galilee	11:2-19			
Jesus' Feet Anointed by a Sinful Woman.....	Galilee			7:36-50	
Calumny of the Pharisees.....	Capernaum	12:22-45	3:20-30	11:14-32	
Visit of Christ's Mother and Brethren.	Capernaum	12:46-50	3:31-35	8:19-21	
Discourses and Remarks.....	Capernaum			11:37-13:5	
Parables.....	Capernaum	13:1-53	4:1-34	8:4-18; 13:18-21	
The Tempest Stilled.....	Sea of Galilee	8:23-27	4:35-41	8:22-25	
The Gerasene Demoniac, Jairus' Daughter & the Sick Woman.....	Capernaum & E. Shore of Galilee	8:28-34 9:18-26	5	8:26-56	
Inquiries Concerning Fasting.....	Capernaum	9:14-17	2:18-22	5:33-39	
Two Cures.....	Capernaum	9:27-34			
Again Rejected at Home.....	Nazareth	13:53-58	16:1-6		
The 12 Instructed and Sent Forth.....	Galilee	9:35-10:42	6:7-13	9:1-6	
A.D. 29.					
Murder of John the Baptist.....	Machærus	14:3-12	6:17-29		
Herod's Opinion of Jesus.....	Galilee	14:1,2	6:14-16	9:7-9	
Jesus and the Twelve.....	Bethsaida	14:13,15,22	6:30-32	9:10	
Feeding of the 5,000.....	Bethsaida	14:14-21	6:33-45	9:11-17	6:1-14
Jesus Walks upon the Sea.....	Sea of Galilee	14:22-33	6:45-52		6:16-21
Miracles in Gennesaret.....	Gennesaret	14:34-36	6:53-56		
Discourse on the Bread of Life; Third Passover.....	Capernaum				6:4,26-40
Ceremonial versus Real Defilement.....	Capernaum	15:1-20	7:1-23		
The North Palestinian Ministry.					
Healing the Canaanitish Woman's Daughter.....	Near Tyre & Sidon	15:21-28	7:24-30		
Miracles of Healing.....	North Palestine	15:29-31	7:31-37		
Feeding the 4,000.....	North Palestine	15:32-38	8:1-9		
A Sign from Heaven Requested.....	Magadan	15:39-16:4	8:10-12		
The Leaven of the Pharisees.....	On the Sea of Galilee	16:5-12	8:13-21		
A Blind Man Healed.....	Bethsaida		8:22-26		
Peter's Faith.....	Near Caesarea				
	Philippi	16:13-20	8:27-30	9:18-21	
The Passion Foretold.....	"	16:21-28	8:31-9:1	9:22-27	
The Transfiguration.....	"	17:1-13	9:2-13	9:28-36	
The Lunatic Healed.....	"	17:14-21	9:14-29	9:37-42	
The Passion again Foretold.....	Galilee	17:22,23	9:30-32	9:43-45	
The Shkel Tribute.....	Capernaum	17:24-27			
Instructions—Little Child.....	Capernaum	18	9:33-50	9:46-50	

Harmony of the Gospels (Continued)

EVENTS AND DATES	Place	Matt.	Mark	Luke	John
The Peraean and Late Judean Ministry.					
Last Departure from Galilee.....	Galilee	19:1	10:1	9:51-56	
The Seventy Disciples.....	Galilee	11:20-24		10:1-16	
The Feast of Tabernacles.....	Jerusalem				7:2-53
Dispute with the Jews.....	Jerusalem				8:12-59
The Feast of Dedication.....	Jerusalem				9:1-10:38
Return of the Seventy.....	Judaea			10:17-24	
The Good Samaritan.....	Judaea			10:25-37	
Mary and Martha.....	Bethany			10:38-42	
The Lord's Prayer.....	Judaea	6:5-13		11:1-13	
A.D. 30.					
The Barren Fig Tree.....	Peraea			13:6-9	
Woman Healed on the Sabbath.....	Peraea			13:10-17	
The Grain of Mustard Seed.....	Peraea	13:31,32	4:30-32	13:18,19	
The Leaven.....	Peraea	13:33		13:20,21	
Teaching & Journeying unto Jerusalem.....	Peraea			13:22-30	
Warned against Herod.....	Peraea			13:31-33	
Doom of Jerusalem.....	Peraea	23:37-39		13:34,35	
Dining with a Pharisee.....	Peraea			14:1	
Dropsy Healed on the Sabbath.....	Peraea			14:1-6	
Parable of the Great Supper.....	Peraea	22:1-14		14:7-24	
Discourse on Discipleship.....	Peraea			14:25-35	
Parables of the Lost Sheep, Lost Coin, Prodigal Son, Unjust Steward & the Rich Man & Lazarus.....	Peraea			15; 16.	
Discussion on Offenses, Faith and Merit.....	Peraea	17:19,20; 18:6-14		17:1-10	
The Ten Lepers.....	Borders of Samaria and Galilee			17:11-19	
Coming of the Kingdom.....	Peraea			17:20-37	
Parable of the Widow and the Judge.....	Peraea			18:1-8	
Parable of the Pharisee and the Publican.....	Peraea			18:9-14	
Divorce Questions.....	Peraea	19:3-12	10:1-12		
Jesus Blesses Infants.....	Peraea	19:13-15	10:13-16	18:15-17	
Peril of Riches.....	Peraea	19:16-30	10:17-31	18:18-30	
Laborers in the Vineyard.....	Peraea	20:1-16			
Passion Foretold a Third Time.....	Peraea	20:17-19	10:32-34	18:31-34	
Request of James and John.....	Peraea	20:20-28	10:35-45		
The Raising of Lazarus.....	Bethany				11:1-46
Plotting of the Sanhedrin.....	Jerusalem				11:47-57
Christ Retires to Ephraim.....	Ephraim				11:54
Two Blind Men Healed.....	Near Jericho	20:29-34	10:46-52	18:35-43	
Zacchaeus.....	Jericho			19:1-10	
Parable of the Pounds.....	Jericho			19:11-28	

The Last Week.**SATURDAY, APRIL 1, 30.**

Jesus Arrives in Bethany six days before the Passover.....	Bethany				12:1
The Anointing by Mary.....	Bethany	26:6-13	14:3-9		12:2-8

SUNDAY, APRIL 2, 30.

Christ enters Jerusalem.....	Jerusalem and Vicinity	21:1-11	11:1-10	19:29-44; 21:37,38	12:12-19
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MONDAY, APRIL 3, 30.

Second Cleansing of the Temple.....	Jerusalem	21:12-16	11:15-18	19:45-48	
Cursing of the Barren Fig Tree.....	Near Jerusalem	21:17-22	11:11-14, 19-23		

Harmony of the Gospels (Continued)

EVENTS AND DATES	Place	Matt.	Mark	Luke	John
TUESDAY, APRIL 4, 30.					
The Sanhedrin Demands His Authority.....	Jerusalem	21:23-27	11:27-33	20:1-8	
Parable of the Two Sons.....	Jerusalem	21:28-32			
Parable of the Wicked Husbandmen.....	Jerusalem	21:33-46	12:1-12	20:9-19	
Parable of the Wedding Garment.....	Jerusalem	22:1-14		cf. 14:16-24	
Petulant Questions concerning Tribute to Caesar, the Resurrection and the Great Commandment.....	Jerusalem	22:15-46	12:13-37	20:20-44	
Pharisaism Denounced—7 Woes.....	Jerusalem	23	12:38-40	20:45-47	
The Widow's Mite.....	Jerusalem		12:41-44	21:1-4	
Greeks Visit Jesus.....	Jerusalem				12:20-36
John's Retrospect.....					12:37-50
Christ's Lament over Jerusalem; His Second Advent.....	Mt. of Olives	24	13	21:5-38	
Parable of the Ten Maidens.....	Mt. of Olives	25:1-13			
Parable of the Talents.....	Mt. of Olives	25:14-30		19:11-28	
The Last Judgment.....	Mt. of Olives	25:31-46			
Plot of the Sanhedrin.....	Jerusalem	26:1-5	14:1,2	22:1,2	
Judas Iscariot.....	Jerusalem	26:6-16	14:3-11	22:3-6	
THURSDAY, APRIL 6, 30.					
Preparation for the Last Passover.....	Bethany and Jerusalem	26:17-19	14:12-16	22:7-13	
The Love Feast.....	Upper Room Jerusalem	26:20	14:17	22:14	
Contention of the Apostles.....	"			22:24-30	
The Feet Washing.....	"				13:1-20
Judas, the Traitor, indicated.....	"	26:21-25	14:18-21	22:21-23	13:21-30
Peter's Fall Foretold.....	"			22:31-38	13:36-38
The Lord's Supper—					
The New Covenant.....	"	26:26-30	14:22-26	22:19,20	
Christ's Farewell Discourses: the Comforter, the True Vine, and the Farewell Discourse and Prayer.....	"				14:1-18:1
Peter's Fall Again Foretold.....	Near Gethsemane	26:31-35	14:27-31		
Agony of Gethsemane.....	Gethsemane	26:36-46	14:32-42	22:39-46	18:1
The Betrayal and Arrest.....	Gethsemane	26:47-56	14:43-52	22:47-53	18:2-12
Before Annas.....	Jerusalem				18:13
Peter's Denials.....	Jerusalem	26:69-75	14:54,66-72	22:54-62	18:15-17, 25-27
Before Caiaphas and the Sanhedrin.....	Jerusalem	26:57,59-68	14:53,55-65	22:63-65	
FRIDAY, APRIL 7, 30.					
Trial and Condemnation by the Sanhedrin.....	Jerusalem	27:1	15:1	22:66-71	
Jesus before Pilate.....	Jerusalem	27:2, 11-14	15:1-5	23:1-3	18:28-32
Jesus Before Herod Antipas.....	Jerusalem			23:4-12	
Jesus again Before Pilate.....	Jerusalem	27:15-26	15:6-15	23:11,13-25	18:33-19:15
Pilate Condemns Jesus to Death.....	Jerusalem	27:26	15:15	23:25	19:16
Treatment by the Soldiers.....	Jerusalem	27:27-31	15:16-20	23:36-38	19:2,3
Judas' Suicide.....	Jerusalem	27:3-10			
Simon of Cyrene.....	Jerusalem	27:32	15:21	23:26	
The Crucifixion.....	Near Jerusalem	27:33-38	15:22-27	23:33	19:17,18
Events at the Crucifixion.....	"	27:39-49	15:29-36	23:34-43	19:30
Death of Jesus.....	"	27:50	15:37	23:46	19:30
Darkness & the Rending of the Veil.....	"	27:51-54	15:33,38,39	23:44,45	
The Spectators and Attendants.....	"	27:54-56	15:39-41	23:47-49	
Burial of Jesus.....	"	27:57-61	15:42-47	23:50-56	19:31-42
The Guard at the Sepulcher.....	"	27:62-66; 28:11-15			

Harmony of the Gospels (Continued)

EVENTS AND DATES	Place	Matt.	Mark	Luke	John
SUNDAY, APRIL 9, 30.					
The Resurrection—Visits of the Women and John and Peter, and Appearances of Christ.....	Jerusalem	28:1-10	16:1-11	24:1-12	20:1-18
Appearance to the Two.....	On Way to Emmaus		16:12,13	24:13-35	
Appearance in Jerusalem.....	Jerusalem		16:14-18	24:36-49	20:19-24
SUNDAY, APRIL 16, 30.					
Appearance in Jerusalem.....	Jerusalem				20:25-29
DATES UNKNOWN.					
Appearance at the Sea of Tiberias	Sea of Galilee				21:1-23
Final Interview and Commission.....	Mount in Galilee	28:16-20	16:15-18		
Unrecorded Signs.....					20:30,31; 21:24,25.
THURSDAY, MAY 18, 30.					
The Ascension.....	Mt. of Olives		16:19,20	24:50-53	

JESUS' RECORDED DISCOURSES.

Arranged in chronological order.

TITLE.	Place of Delivery	Matt.	Mark	Luke	John
1. Instructions to Nicodemus.....	Jerusalem				3:1-21
2. Conversation with the Woman of Samaria.....	Near Sychar				4:4-42
3. Remarks in the Synagogue.....	Nazareth			4:16-31	
4. He Defends His Acts.....	Jerusalem				5:19-47
5. Comments on "The Sabbath".....	En route to Galilee	12:1-8	2:23-28	6:1-5	
6. Additional Remarks concerning "The Sabbath".....	Capernaum	12:9-21	3:1-6	6:6-11	
7. The Sermon on the Mount.....	Near Capernaum	5:1 to 7:29		6:20-49	
8. Refutation of the Pharisees' Calumny.....	Capernaum	12:38-45		11:29-54	
9. Charge to the 12 Apostles.....	Galilee	10	6:7-13	9:1-6	
10. The Bread of Life.....	Capernaum				6:26-71
11. Ceremonial versus Real Defilement.....	Capernaum	15:1-20	7:1-23		
12. Instructions to Disciples.....	Capernaum	18	9:33-50	9:46-50	
13. Instructions to the 70; Certain Cities Doomed.....	Galilee	11:20-24		10:1-16	
14. Remarks at the Feast of Tabernacles.....	Jerusalem				7:2-52
15. "The Light of the World".....	Jerusalem				8:12-59
16. "The Good Shepherd".....	Jerusalem				10
17. The Great Supper.....	Peraea	22:1-14		14:7-24	
18. Discipleship.....	Peraea			14:25-35	
19. The Peril of Riches.....	Peraea	19:16-30	10:17-31	18:18-30	
20. Prediction of His Death and Resurrection.....	Peraea	20:17-19	10:32-34	18:31-34	
21. Pharisaism Denounced.....	Jerusalem	23	12:38-40	20:45-47	
22. "The Second Advent".....	Mount of Olives	24	13	21:5-38	
23. Farewell Discourse and Prayer.....	Jerusalem				14:1 to 17:26
24. Peter's Denial Foretold and other Remarks.....	En route to Gethsemane	26:31-35	14:27-31		
25. Final Interview and Commission.....	Mount in Galilee	28:16-20	16:15-18		

THE RECORDED MIRACLES OF JESUS.

Listed in chronological order.

MIRACLE.	Place of Occurrence	Matt.	Mark	Luke	John
1. Conversion of Water into Wine....	Cana of Galilee				2:1-11
2. Cure of the Nobleman's Son.....	Cana of Galilee				4:46-54
3. Miraculous Catch of Fishes.....	Sea of Galilee			5:1-11	
4. Christ's Miraculous Escape.....	Nazareth			4:28-30	
5. Healing Man with Unclean Spirit.....	Capernaum		1:23-28	4:33-37	
6. Peter's Mother-in-law Healed.....	Capernaum	8:14,15	1:30,31	4:38,39	
7. Healing of the Sick at Evening.....	Capernaum	8:16,17	1:32-34	4:40,41	
8. A Leper Healed.....	Capernaum	8:2,3	1:40-42	5:12,13	
9. A Centurion's Servant Healed.....	Capernaum	8:5-13		7:1-10	
10. Raising of Widow's Son.....	Nain			7:11-17	
11. The Tempest Stilled.....	Sea of Galilee	8:23-27	4:35-41	8:22-25	
12. Gadarene Demoniacs Cured.....	Gadara	8:28-34	5:1-17	8:26-39	
13. Healing of Man with Palsy.....	Capernaum	9:1-8	2:3-12	5:18-26	
14. Jairus' Daughter Raised.....	Capernaum	9:18,19	5:22-24	8:41,42	
15. Healing of Woman with an Issue of Blood.....	Capernaum	23-26	35-43	49-56	
16. Two Blind Men given Sight.....	Capernaum	9:20-22	4:25-34	8:43-48	
17. A Dumb Man given Speech.....	Capernaum	9:27-31			
18. The Cure at the Well of Bethzatha.....	Jerusalem				5:1-9
19. Healing the Withered Hand.....	Judaea	12:9-13	3:1-5	6:6-10	
20. A Demoniac Cured.....	Capernaum	12:22		11:14	
21. 5,000 People Fed.....	Bethsaida	14:14-21	6:33-45	9:11-17	6:1-14
22. Walking upon the Sea.....	Sea of Galilee	14:22-33	6:45-52		6:16-21
23. Healing the Canaanitish Woman's Daughter.....	Near Tyre	15:21-28	7:24-30		
24. Deaf and Dumb Man Cured.....	Decapolis		7:31-37		
25. 4,000 People Fed.....	Decapolis	15:32-38	8:1-9		
26. A Blind Man Cured.....	Bethsaida		8:22-26		
27. The Lunatic Cured.....	Near Caesarea				
28. The Shekel Tribute.....	Philippi	17:14-21	9:14-29	9:37-42	
29. The Man born blind Cured.....	Capernaum	17:24-27			
30. Woman Infirm 18 years Cured.....	Jerusalem				9:1-25
31. Dropsy Healed on the Sabbath.....	Peraea			13:11-17	
32. Ten Lepers Cured.....	Peraea			14:1-6	
33. Lazarus Raised from the Dead.....	Samaria			17:11-19	
34. Curing of Bartimaeus and Another.....	Bethany				11:1-44
	Near Jericho	20:29-34	10:46-52	18:35-43	
35. Cursing of the Fig Tree.....	Near Jerusalem	21:17-22	11:11-14, 19-23		
36. Healing Malchus' Ear.....	Gethsemane			22:50,51	
37. Second Miraculous Catch of Fishes.....	Sea of Galilee				21:1-14

THE PARABLES OF JESUS.

Listed in Chronological Order.

A.D. 28.

1. The Lamp under a Bushel (Matt. 5:14-16; Mark 4:21-25; Luke 8:16-18; 11:33-36).
2. The Houses on Rock and Sand (Matt. 7:24-27; Luke 6:46-49).
3. The Two Debtors (Luke 7:40-47).

The Parables of Jesus (Continued).

4. The Rich Fool (Luke 12:16-21).
5. The Marriage Feast (Luke 12:35-40).
6. The Faithful and Wise Steward (Luke 12:42-48).
7. The Sower or The Soils (Matt. 13:1-23; Mark 4:1-25; Luke 8:4-18).
8. The Good Seed and the Weeds (Matt. 13:24-30; 36-43).
9. The Seed Scattered upon the Ground (Mark 4:26-29).
10. The Mustard Seed (Matt. 13:31,32; Mark 4:30-32; Luke 13:18,19).
11. The Leaven (Matt. 13:33; Luke 13:20,21).
12. The Hidden Treasure (Matt. 13:44).
13. The Pearl of Great Value (Matt. 13:45,46).
14. The Net Thrown into the Sea (Matt. 13:47-50).
15. Unshrunk Patch on Old Garment (Matt. 9:16; Mark 2:21; Luke 5:36).
16. New Wine in Old Wineskins (Matt. 9:17; Mark 2:22; Luke 5:37-39).

A.D. 29.

17. The Unforgiving Servant (Matt. 18:23-35).
18. The Good Samaritan (Luke 10:29-37).
19. The Friend at Midnight (Luke 11:5-13).
20. The Lost Sheep (Matt. 18:10-14; Luke 15:3-7).
21. The Lost Coin (Luke 15:8-10).
22. The Prodigal Son (Luke 15:11-32).
23. The Sheepfold (The Good Shepherd) (John 10:1-18).

A.D. 30.

24. The Barren Fig Tree (Luke 13:6-9).
25. The Great Banquet (Matt. 22:1-14; Luke 14:7-24).
26. The Dishonest Steward (Luke 16:1-13).
27. The Rich Man and Lazarus (Luke 16:19-31).
28. The Unworthy Servants (Luke 17:7-10).
29. The Unjust Judge (The Importunate Widow) (Luke 18:1-8).
30. The Pharisee and the Publican (Luke 18:9-14).
31. The Laborers in the Vineyard (Matt. 20:1-16).
32. The Pounds (Luke 19:11-27).
33. The Two Sons (Matt. 21:28-32).
34. The Vineyard and Wicked Husbandmen
(Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19).
35. The Marriage Feast for the King's Son (Matt. 22:1-14).
36. The Fig Tree (Matt. 24:32-44; Mark 13:28-33; Luke 21:29-36).
37. The Absent Master (Matt. 24:45-51; Mark 13:34-37).
38. The Wise and Foolish Maidens (Matt. 25:1-13).
39. The Talents (Matt. 25:14-30; Luke 19:11-28).
40. The Last Judgment (The Sheep and the Goats) (Matt. 25:31-46).

CHAPTER 48.

JESUS' BAPTISM AND PREPARATION.

(See Map on Page 62).

John the Baptist.—The story of Jesus would be incomplete without an account of His relative John, generally referred to as "The Forerunner of the Messiah." John was destined from birth for this great commission. He became even more, for he was a prophet also. He foretold the coming of the Lord. He also preached the necessity of repentance, that the people might know of Jesus' coming and be prepared to receive Him.

The story of John's birth and preparation for his work are detailed by Luke (Luke 1). His parents were devout people. His mother and Mary, the mother of Christ, were cousins. Both mothers were visited by the angel Gabriel and informed of the divine missions of their promised sons. John was 6 months older than Jesus, having been born about the middle of the year 5 B.C. John was much like the prophet Elijah. Like him, John lived an ascetic life in the desert and wore coarse raiment. Malachi proclaimed that the coming of Jehovah would be preceded by Elijah (Mal. 4:5). John denied that he was Elijah (John 1:21); but Jesus saw in John the fulfillment of Malachi's prophecy (Matt. 11:10,14; 17:12,13), and spoke of him as the greatest of men (Matt. 11:11).

John the Baptist seems to have lived a secluded life in the desert until A.D. 26, when he began preaching along the Jordan River. His testimony of Jesus' Messiahship won for our Lord some of His earliest, most devoted and ablest disciples. The Baptist appealed to his hearers largely through fear. He led the people to believe that the coming of the Lord would be proclaimed by a terrible judgment against all who refused to repent. He taught that repentance and righteousness were personal to each individual; whereas most of the prophets of old had exhorted the *nation* to turn to Jehovah. The people who repented were baptized in the Jordan to signify their cleansing from sin. But the Baptist always proclaimed that "He who is coming after me is mightier than I, whose sandals I am not worthy to carry; He will baptize you with the Holy Spirit and with fire" (Matt. 3:11).

John the Baptist spoke bluntly and fearlessly. His challenge to the Pharisees and Sadducees is well known (Matt. 3:7). His fidelity to his convictions brought his short ministry of little more than a year

to an abrupt end. He severely censured Herod Antipas, son of Herod the Great and tetrarch of Galilee, for marrying Herodias, the wife of Herod Antipas' living brother. The vindictive Herod threw John into jail. It was then that Salome, the daughter of Herodias, so pleased Herod by dancing before him at his birthday party "that he promised with an oath to give her whatever she might ask" (Matt. 14:7). The girl, prompted by her mother, asked for the head of John the Baptist on a platter (Matt. 3:1-12; 11:2-15; 14:3-11; Mark 1:1-8; 6:17-28; Luke 3:1-20; John 1:6-8, 19-28).

Jesus' Baptism.—John had been preaching and baptizing at various places in the Jordan Valley for probably six months when Jesus, arriving from Nazareth, appeared before him to be baptized. Calculations have placed this event at various dates from A.D. 25 to A.D. 30. Most scholars favor A.D. 27. The Baptist, recognizing the Messiah, protested saying, "I need to be baptized by You, and do You come to me?" (Matt. 3:14). But Jesus recognized His need for baptism, not to cleanse Him of sin, but to dedicate Himself to His Father's work. His answer to the Baptist indicates this: "Let it be so now; for thus it is fitting for us to fulfill all righteousness" (Matt. 3:15). The miraculous manifestations and the "voice from heaven, saying, 'This is my beloved Son, with whom I am well pleased'" (Matt. 3:17), which accompanied the baptism of Jesus, announced to the world that He had been clothed with spiritual power for His work (Matt. 3:13-17; Mark 1:9-11; Luke 3:21,22).

The Temptation of Jesus.—Immediately after His baptism, Jesus was led by the Spirit into the wilderness. This experience proved to be a testing period to determine what methods He would use to accomplish His mission. Our Lord was presented with three well-known opportunities to satisfy worldly ambitions. All of these temptations He rejected. After 40 days of fasting, and then hearing "that John had been arrested, He withdrew into Galilee" (Matt. 4:12) (Matt. 4:1-11; Mark 1:12,13; Luke 1:1-14).

Difficulties in Chronology.—Any attempt to affix dates to the events of Jesus' public life is beset with many difficulties. The gospel writers convey no information to assist such an effort. Since some occurrences of great importance are recorded by only one writer, it is often impossible to determine their proper place in history. The problem is made even more difficult when, as frequently happens, the author does not follow a chronological order of recording incidents. In fact, it is impossible to determine the exact length of Jesus' Ministry. Our only clue lies in the number of Passover Feasts which He attended, and even this is not known accurately. There can be no

doubt about the Passover thought to have been celebrated in April, A.D. 27 (John 2:13-25) and Jesus' last Passover, probably in April, A.D. 30 (Matt. 26:1,2,20,21; Mark 14:1; Luke 22:1,2). There is little uncertainty concerning the *third* Passover, when Jesus gave the discourse on the *Bread of Life* (John 6:4,22-71). What is generally accepted as the second Passover attended by Jesus after beginning His ministry is mentioned only by John (John 5:1). If that feast were the Purim celebration, then the Passover would be one month later (Esther 8:3-14). Hence it is generally agreed that Jesus attended four Passover Feasts during His ministry, indicating that its duration was something over three years. From the foregoing, there obviously is no assurance against the appearance of anachronisms in a discussion of Jesus' worldly ministry.

Calling the Apostles.—The Christian Church was originally a *Lay Movement*. None of Jesus' early disciples was a professional ecclesiast. All were Galileans, except possibly Judas Iscariot. Paul, who joined the group later and became the greatest leader of all, was the only Pharisee. If space permitted, it would be interesting to pursue the many legends that have grown up around each of the twelve apostles, and to study the limited personal histories of each.

Some of the twelve were baptized by John the Baptist, and joined Jesus soon thereafter. Others were not called until a year and a half later. Each of the gospel writers, except John, gives a list of the twelve. Luke records his second list in Acts, replacing Judas Iscariot with Matthias. This replacement was made after Judas betrayed our Lord. No two of these lists record the names in exactly the same order; nor is it possible to establish the exact order in which they were called by Jesus. But probably the two pairs of fishing brothers, Peter (Simon Peter) and Andrew, and James and John, were the first called. However, Andrew and Peter, and probably John with Philip and Bartholomew (Nathanael) had met Jesus previously (Matt. 4:18-20; Mark 1:16-20; John 1:29-51). The next day Andrew and Peter's fellow Bethsaidan, Philip, and Nathanael (Bartholomew) were called (John 1:43-51). The other six, who were called at later dates, were: Matthew (Levi) the publican (Matt. 9:9; Mark 2:14; Luke 5:27,28); Thomas; James (son of Alphaeus); Simon (the Zealot or Cananaean); Thaddaeus (Judas the brother of James); and Judas Iscariot (Matt. 10:2-4; Mark 3:16-19; Luke 6:12-19; Acts 1:13).

The First Miracle.—The baptism of our Lord is recorded in all four of the Gospels. Following His baptism and His Temptation, there occurred a series of events, including the early Judaeæan Ministry,

which are recorded only in John; but there is nothing inexplicable in this fact. The synoptists omitted these events because they took place before Jesus began His real ministry. But John sought to present Jesus as the *incarnate and divine Word*. John was less interested in giving a biographical sketch of our Lord, and recorded events primarily for the insight they give into the character of Jesus. John's viewpoint undoubtedly was affected, possibly even determined, by the fact that heresy was developing at the time he wrote.

John (the unnamed disciple of John 1:35-51), Andrew, Peter, Philip and Nathanael, who were following Jesus as scholars, were invited to attend with the Master a wedding at Cana. It was not uncommon in those days for itinerant teachers to move about accompanied by their students. It was then that Jesus performed His first miracle by changing the water into wine at the "marriage at Cana in Galilee" (John 2:1). "This, the first of His signs, . . . manifested His glory; and His disciples believed in Him" (John 2:11). Some scholars have read into this miracle an allegory, whereby the water of Judaism was converted into the wine of Christianity. There are many lessons to be learned from this first miracle of Jesus. It shows God's abundant generosity; it demonstrates Jesus' sympathy with the joys and happiness of social life; it proves His endorsement of marriage and the home; and manifests Him as the bestower of bountiful blessings upon His subjects in a spirit of helpfulness. He is a lover of humanity.

After the wedding at Cana in Galilee, Jesus, His mother, His brethren and His disciples went to Capernaum for a short visit. There they probably stayed at the home of John, although it could have been at the home of Peter or of some other disciple. In this short period, undoubtedly Jesus planned His Judean Ministry. At that time the apostles, most of whom lived in the vicinity, probably were residing in their homes and carrying on their businesses. At least four of them were fishermen. Seven of the 12 were fishing following the Resurrection when Jesus appeared to them (John 21:1-14). It is interesting to note that Jesus later resided in Capernaum; and most of His life's work centered in that small village.

CHAPTER 49.

JESUS' EARLY MINISTRIES.

(See Map on Page 62).

General.—Jesus' early ministries in Judaea and Galilee took place in two separate geographical areas. Yet it seems advisable to discuss them both in the same chapter, because one is the continuation of the other, and because few details are available concerning either.

α. THE EARLY JUDAEAN MINISTRY.

The First Passover and First Cleansing of the Temple.—Shortly after His baptism, Jesus and His disciples "went up to Jerusalem" to attend the Feast of the Passover. This was early in April of A.D. 27. Apparently Jesus never missed one of these great celebrations. Even though He and His disciples were abused by the priests and other leaders, they recognized the Passover as a divinely appointed service. All available information on this period in our Lord's life is found in *The Gospel according to John* (John 2:13—4:3). The gathering at Jerusalem for the Passover gave Jesus an opportunity to preach to a great number of people. Jesus appeared first as a reformer. It was only when the Jews rejected Him that He began to formulate plans for the *Church of Jesus Christ*.

When Jesus reached Jerusalem, it was only natural that He should proceed to the Temple and enter the *Court of the Gentiles*. This court was an area of about 14 acres, where anyone could enter and join in the services. There He found animals being sold to those who came from a distance. These pilgrims found it more convenient to buy locally the animals needed for sacrifice than to bring them great distances from their homes. Jesus also found money changers selling "Temple shekels," with which the Temple tax of one-half a shekel could be paid. In all these transactions, fraud was the rule rather than the exception. Thus the Temple Court was in reality "a den of thieves" (Mark 11:17).

In driving out the evil doers, Jesus used the expression "*My Father's House*." In these words He declared that He was more than a prophet. The cleansing of the *Court of the Gentiles* was emblematical of the right of Gentiles to the Kingdom of God. Many who heard Him at that time and saw the miracles He performed believed

in Him; but most of the priests and leaders were hostile toward Him. A few, however, such as Nicodemus, a Pharisee and a member of the Sanhedrin, were willing to listen. It was in His interview with Nicodemus that Jesus used the frequently quoted verse of John 3:16. It was this same Nicodemus who, with another wealthy member of the Sanhedrin, Joseph of Arimathaea, three years later buried Jesus in Joseph's garden.



Fig. 21. Warning Inscription of Herod's Temple. This reproduction of a tablet discovered by Clermont Ganneau in 1871 warns all Gentiles against entering the inclosure about the sanctuary; and states that the penalty for doing so is death.

Following the Passover, Jesus retired to the countryside of Judaea and preached. Part of the time He preached in the same area as John the Baptist. When Jesus began to convert more than His co-worker, He departed for Galilee by way of Samaria. This ministry in Judaea had lasted eight or nine months. It was at Jacob's well on the way north to Galilee that Jesus had the memorable interview with the Samaritan woman concerning the *Water of Everlasting Life*. The location of Jacob's well is definitely known today, but the site of Sychar has never been found. Most of the Samaritans were a mixture of imported colonists brought in to the area six to eight centuries earlier by the conquering Mesopotamian empires. Jesus, in unmistakable words, made it clear that He came not alone to save Israel but Samaritans and all the world (John 2:13—4:42).

b. THE EARLY GALILEAN MINISTRY.

Introduction.—The Galilean Ministry covered a period of about 16 months. A general division of the period will be made into its two stages: (1). The Early Galilean Ministry or The Preparatory Stage, a period of about 4 months. This period extended from December of A.D. 27 (four months before harvest) (John 4:35,43) to April of A.D. 28 (departure date to attend the Second Passover) (John 5:1). (2). *The Main Galilean Ministry*, a period of about 12 months, extending from the Second Passover to the Third Passover. This is the subject of the next chapter. For details of Jesus' activities, see the foregoing tables entitled: Harmony of the Gospels, The Discourses of Jesus, The Miracles of Jesus, and The Parables of Jesus following chapter 47.

Return to Galilee.—The evangelist John continues the account of Jesus' return from Jerusalem to the time of His arrival in Galilee in December of 27 (John 4:35,43). When Jesus arrived in Galilee, He found that His fame had been spread all over the little district by those who had attended the Passover. When He arrived at Cana He was sought by a nobleman from Capernaum whose son was sick. Jesus indicated His impatience with those who demanded signs, but readily granted the officer's request to heal his son (John 4:43-54).

Imprisonment of John the Baptist: Jesus' Decision.—About this time John the Baptist was imprisoned, Josephus says at Machaerus (Matt. 14:3-5; Mark 6:17-20; Luke 3:19,20). This act convinced Jesus that Judaism would never accept His appeals for repentance and reformation. Thereafter, He concentrated His work in "Galilee of the Gentiles" (Matt. 4:15). In spite of this reference, the country was predominantly Jewish. The quotation taken from Isaiah refers to the northern borders. "From that time Jesus began to preach, saying, 'Repent, for the kingdom of heaven is at hand'" (Matt. 4:17). The land He chose to preach in was small—only about 1600 square miles. But its plains were of inexhaustible fertility. The plain of Gennesaret, which Jesus knew so well, Josephus refers to as "that unparalleled garden of God." He also says that Galilee had 240 villages, more than one to every 7 square miles. The population at that time is estimated to have been between 2,000,000 and 3,000,000, which made a most inviting field for our Lord's work.

Having decided upon His course, Christ took definite steps for its preparation. Soon after commencing His public work in Galilee, He was accused of blasphemy. He barely escaped death for comparing Himself to the prophets of old when reading the Scriptures in the synagogue at Nazareth. He then moved to Capernaum and

issued a definite call to five of the disciples to be His apostles. Accompanied by these five men, He made His first circuit through Galilee, healing, teaching and preaching in the synagogues. So far-reaching was His influence that Palestine and all Syria were affected (Matt. 4:12-25; 8:14-17; Mark 1:14—2:17; Luke 4:14—5:32; John 4:43-54).

CHAPTER 50.

THE GALILEAN MINISTRY.

(See Map on Page 62).

The Second Passover.—By the time of our Lord's second visit to Jerusalem following His baptism, the hostility toward Him and His teaching had crystallized. While His popularity and His disciples increased, the opposition also grew. Jesus' cleansing of the Temple at the first Passover aroused the rulers and rabbis, who had continued to chafe under His constant condemnation of the formality of the Pharisees and the smugness of the Sadducees. Jesus did not avoid the issue. He purposely provoked a controversy by healing on the Sabbath both the body and the soul of the impotent man at the pool of Bethzatha, just outside the wall of Jerusalem. As a matter of fact, the Mosaic Law, as laid down in Exodus 23:12 and Jeremiah 17:21, had not been broken. Jesus used the miracle to demonstrate the difference between His spiritual interpretation of the Law and the cold formality of Judaism.

The Sanhedrin sought to kill Him, for breaking the Sabbath, and because He "also called God his Father, making himself equal with God" (John 5:18). In His defense Jesus confuted His censors, partly by pointing out their inconsistency (John 7:22-24). John 7:14-24 may be a continuation of the controversy of John 5. It is noteworthy that the only instance of Jesus' anger mentioned in the Bible is in connection with an objection to His Sabbath healing (Mark 3:5). Although Sabbath healing was one of the leading causes of criticism by His accusers, there are six other cases of Sabbath healing recorded (Mark 1:21-27, 29-31; 3:1-6; Luke 13:10-17; 14:1-6; John 9:1-14). As Jesus said: "The sabbath was made for man, not man for the sabbath; so the Son of man is lord even of the sabbath" (Mark 2:27, 28).

Jesus gave spirituality and meaning to the Mosaic Law by His interpretations; but not once could His critics accuse Him of condemning its ritual or sacrifices. Had He done so, He would have been convicted of blasphemy (John 5).

Return to Capernaum in Galilee.—Following Jesus' eloquent defense of His Merciful act at the pool of Bethzatha, He must have returned almost at once to Capernaum. It may have been along the way that the disciples became hungry on the Sabbath day, "and they began to pluck ears of grain and to eat" (Matt. 12:1). As the grain was in the ear but not reaped, it must have been April or May. The line of conflict between Jesus and the Pharisees was now out in the open. Again the Pharisees seized upon an opportunity to accuse Him of disobedience to an irksome legal observance. It was then that our Lord enunciated the all-important principle quoted above (Mark 2:27,28). He asked for "mercy, and not sacrifice" (Matt. 12:7).

Soon, on another Sabbath, Christ went into the synagogue as was His custom; and precipitated another Sabbath controversy by healing a man with a withered hand. This act so incensed the punctilious Pharisees and Herodians that they made plans to kill Him. Contrasted to the pedantry of the opposition was the enthusiastic esteem of the common people for Jesus, and His popularity with them. When He withdrew from the synagogue great numbers of people came from far and near to worship Him, and to be cured. The great number of unrecorded miracles that Jesus wrought cannot even be estimated. He then began a new phase of His ministry by preaching in the open places (Matt. 12:1-21; Mark 2:23—31:12; Luke 6:1-11).

Calling the Twelve.—Early in this period, Jesus appointed the twelve apostles. It is not clear just how soon they were sent out after their selection, but they were given detailed instructions and rules. They were given power to work miracles, even to the raising of the dead. They were warned not to travel among the Gentiles or Samaritans but to confine their work to the Israelites by whom they would be more favorably received. The purpose of this missionary work, besides proclaiming the near approach of the Kingdom of God, was to train the apostles for their later ministry when Jesus would be with them no longer (Matt. 10; Mark 3:13-19; 6:7-13; Luke 6:12-16; 9:1-6).

The Sermon on the Mount.—This was the ordination sermon of the 12 apostles. The impression made upon the apostles and others who heard this discourse from the lips of Jesus must have been profound and enduring. Yet it could not have surpassed the reverent

worship for the Christ that the address has inspired in the hearts of subsequent generations. It is a sublime statement of Christ's own character. It was given in a tone of authority; and contains the best statement of Christian ethics and of the principles of Christian conduct ever issued.

A slight discrepancy between Matthew's and Luke's accounts has been a "stumbling block" to some. Matthew says that Jesus went up to get away from the crowd and delivered the sermon on the mount. Luke says He came down to meet the people and delivered the sermon on the level place. If, as is probable, the sermon was delivered on the hill back of Capernaum, Jesus went to the top with His disciples, then descended to a level place about two-thirds of the way up the hill. There He delivered the sermon (Matt. 5:1—8:1; Luke 6:20—7:1).

Jesus' Busy Second Year; Miracles and Parables.—Early in the busy second year of His ministry, Jesus had completed the organization that was to carry on His work after He was gone. He then turned His attention to the task of converting as many people as possible to the spiritual Kingdom which He was establishing on earth. His influence was greatly extended by His miracles; and by His instruction, much of which was given by parables. In this period Jesus made many circuits through Galilee, sometimes accompanied by the apostles. Most of His recorded acts took place around the Sea of Galilee, especially in or near Capernaum. But one miracle was performed at Nain in the extreme southern part of Galilee (Luke 7:11-17).

Messengers from John the Baptist.—Reports concerning Christ's work created doubts in the minds of the disciples who had been baptized by John the Baptist, His forerunner. Probably doubts troubled even the mind of the imprisoned Baptist himself. This group was expecting the establishment of a political kingdom. But Jesus, at the zenith of His popularity, was making no effort to form such a power. To dispel these doubts, John sent two of the most scrupulous (disciples), who entertained doubts concerning Jesus' Messiahship, to observe His works and to make inquiry of Him: "Are you he who is to come, or shall we look for another?" (Luke 7:19,20). Jesus worked many miracles in the presence of the deputation; and sent the two back, assured of His Messiahship. It was then that He extolled the Baptist with a panegyric, the like of which no other human ever received (Matt. 11:2-19; Luke 7:18-35).

The Pharisees Calumniate Jesus.—One of Jesus' miracles, that of healing a madman, precipitated two new charges against Him.

His own family and friends said He was a religious fanatic. The Pharisees made the ridiculous charge that He was an agent of Beelzebul or Satan. The statement of His family indicates how far His own mother and brothers were from a real understanding of the Christ. He replied to this misconception by announcing the condition upon which it is possible to be in His family—by doing the will of His Father.

The Pharisees, not daring to deny His miraculous power, spread the false rumor that He was in alliance with Satan. Jesus answered them in two parables, pointing out how absurd and inconsistent they were in proposing such a theory. If Jesus meant to define *blasphemy against the Holy Ghost* as the unpardonable sin, then it seems that His adversaries here came very near to committing it. Jesus stated: "And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come" (Matt. 12:32).

Some Biblical scholars feel that in the above declaration, there is an implication that sin may be pardoned after death. They reason that, unless there exists the possibility that all other sins will be forgiven through repentance and faith after death ("in the age to come"), there was no object in excluding one sin from forgiveness after death. Another question, the answer to which seems dependent upon the answer to this one, exists in the matter of prayer for the dead. Both of these questions have been argued pro and con by scholars, but most commentators refuse to be drawn into the arguments.

Notwithstanding their already disrespectful and brazen effrontery which had been refuted by Jesus, "some of the scribes and Pharisees" next asked for a sign. Jesus was not adverse to working signs for those who came in the proper spirit, but these hypocrites were rebuked. He did however promise "the sign of the prophet Jonah": His own Resurrection from the Dead (Matt. 12:22-50; Mark 3:20-35; Luke 8:19-21; 11:14-36).

The Fifth Chapter of Mark.—Dwight L. Moody called this chapter the "high water mark" of that gospel. In it are recorded the accounts of three very difficult cases that Jesus was called upon to handle: A madman, a woman with an incurable disease and a dead girl. Today, the first would be committed to an insane asylum, the second to a hospital and the third to the grave. But Jesus handled them differently. It was on His first trip into the Decapolis that He met and cured the demoniac who was living in the tombs. Because present-day scholars do not have the historical setting for this miracle,

they are bothered by details of the incident. For one thing, the exact location of this healing is not known, but it was somewhere along the east shore of the Sea of Galilee (Luke 5:1,13).

The healing of the woman reveals another of Christ's many techniques in performing miracles. Mark leads us to believe that the woman's faith and the mere touching of His garment sufficed, and Luke seems to confirm this view. But Matthew's account indicates that it was Jesus' act that healed her, and not the combination of her faith and superstition.

Some people who accepted Jesus' miracles as genuine were not yet convinced of His ability to restore life to the dead. The significant feature of this story is the fact that He actually resurrected Jairus' daughter. There were other cases of the dead being raised; all symbolical of the fact that death is not an eternal sleep, but rather a rest awaiting an awakening to eternity (Matt. 8:28-34; 9:18-26; Mark 5; Luke 8:26-56).

Jesus Feeds the Five Thousand.—The great significance of this amazing and well-known miracle is that it is the only one recorded by all four Gospel writers. The sequence of events immediately preceding this miracle is not quite clear. Apparently soon after Jesus was spurned for the second time by His relatives and friends at Nazareth about the end of A.D. 28, He received the shocking news of the martyrdom of John the Baptist. When Herod Antipas, who had ordered the death of John the Baptist, heard of Jesus and His wonderful miracles, the tetrarch, already bothered by a guilty conscience, was perplexed and said: "This is John the Baptist, he has been raised from the dead; that is why these powers are at work in him" (Matt. 14:2). Herod then began to make further inquiries concerning Christ, who took with Him the recently returned disciples and sailed across the Sea of Galilee to Bethsaida on the northeast shore.

Jesus' purpose in retiring across the sea may have been twofold. As Mark states, He wished to discuss their missionary trips with the disciples. There was also the danger of a political crisis arising over the murder of John the Baptist. Jesus wanted to prevent this. "But when the crowds heard it, they followed Him on foot from the towns" (Matt. 14:13); "and He had compassion on them, and healed their sick" (Matt. 14:14). When evening came and the people had no food, He miraculously fed the 5,000 from 5 fishes and 2 loaves, a boy's sustenance. This act had a sacramental significance, as "He looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds" (Matt. 14:19;

see Luke 22:19; 24:30; 1 Cor. 11:24). This miracle, from which many lessons have been drawn, reveals our Lord as the True Shepherd that He is, able to satisfy all man's needs.

Just before dark, when He perceived a plan to make Him king, Christ directed the disciples to proceed to Capernaum by boat while He dismissed the crowd. On the way a storm arose and the boat was in danger of sinking, when "in the fourth watch of the night [3-6 a.m.] He came to them, walking on the sea" (Matt. 14:25). Many who have attempted to explain Jesus' miracles of healing as a manifestation of mind over mind, have resorted to some real mental gymnastics in their efforts to rationalize these two acts. When the shore was reached the crowds gathered as usual; and Mark (Mark 6:53-56) leads us to conclude that the healing of Jesus was on a very extensive scale (Matt. 15:34-38; 14:1,2,10,13-36; Mark 6:1-6,14-16,27,30-56; Luke 9:7-17; John 6:1-21).

Jesus' Discourse on the Bread of Life.—When morning arrived, the 5,000 at Bethsaida, who had been fed the night before and had remained there all night, were surprised to find that Jesus had gone. They knew that there had been only one boat, and that the disciples had embarked in it without Him. When a fleet of boats arrived from Tiberias, the multitude used them to follow Him. "When they found Him on the other side of the sea, they said to Him, 'Rabbi, when did you come here?'" (John 6:25). Jesus answered their needs and thoughts, but not their question, in what we know as *His Discourse on the Bread of Life*. One purpose of this address was to prepare the people for the establishment of the Eucharist, or Lord's Supper. In ordaining the Supper, Christ said: "Take, eat; this is my body" (Matt. 26:26; see Mark 14:22; Luke 22:19); and, according to many ancient authorities, we partake of the Lord's Supper in remembrance of Him. But it is more than a memorial rite. The communicant at the Table has a union with Christ through faith, thereby partaking of His humanity.

The effect of this discourse was to strengthen the faith of His spiritual followers; but those who were interested solely in an earthly kingdom deserted the ranks of His disciples. "Now the Passover, the feast of the Jews, was at hand" (John 6:4), but Jesus dared not go to Jerusalem to celebrate it before the completion of His work, "because the Jews sought to kill Him" (John 7:1); and His time had "not yet fully come" (John 6:22—7:9).

CHAPTER 51.

THE NORTH PALESTINIAN MINISTRY.

(See Map on Page 62).

Characteristics.—This ministry of Jesus lasted from the third Passover (April, A.D. 29) to the beginning of the Later Judæan and Peraean Ministry, a period of about 6 months. During this time Christ must have continued to use Capernaum as a center for His work. The Gospels record that some of His miracles and discourses took place near the Sea of Galilee; and it was from Capernaum that He took His departure on His last journey to Jerusalem. In this period Jesus made two digressions from His usual Galilean Ministry: He spent much time outside of Galilee, probably more than on all His other visits combined; and He traveled in Phoenicia and The Decapolis. When Jesus was in northern Phoenicia in the vicinity of Tyre and Sidon, He made his only trip into Gentile territory.

The Northern Circuit.—According to Mark, Jesus left Capernaum and traveled northwest past Tyre and Sidon, then eastward passing near Mt. Hermon. He then moved southward along the east side of the Jordan to Bethsaida, where He had fed the 5,000 only a few months previously (Mark 7:24,31). This trip into heathen territory was a most unusual feature of Jesus' work. At all other times He associated with Jews; even when He healed Gentiles, He did so without entering their homes. In the first recorded miracle of this trip, He cured the daughter of the Syrophoenician woman without even seeing the patient—the only case of absentee healing recorded in the Book of Mark. Jesus here displays a quality which today is a characteristic solely of Christian countries, that is, a gracious attitude toward women. The account also indicates that He had mastered both the Greek and Galilean Aramaic of bi-lingual Palestine (Matt. 15:21-28; Mark 7:24-30).

Healing in the Decapolis.—Jesus continued southward along the east side of the Jordan into the Decapolis. This territory of the 10 cities was Greek. Here Jesus ministered to the multitudes. In the feeding of the 4,000, He symbolized the fact that His Salvation was sufficient for both the Jews and the Gentiles. This event, proved by Jesus' own statement, was not another version of the feeding of the 5,000, as some commentators have hinted (Matt. 16:9,10; Mark 8:19,20). Even in this remote territory, to which He had gone seeking a sanctuary,

Jesus' enemies dogged His footsteps. Again, following one of His most spectacular miracles, the Pharisees and Sadducees are asking for "a sign from heaven, to test Him" (Mark 8:11). To them, His refusal was absolute and final.

After taking occasion to warn the disciples against the leaven of the Pharisees and of the Sadducees and of Herod, Jesus proceeded to Bethsaida. There He healed a blind man by stages. The unusual feature of this miracle probably was occasioned by the fact that the man's faith had to be strengthened as the miracle progressed (Matt. 15:29—16:12; Mark 7:31—8:26).

Peter's Great Confession.—Unless Matthew and Mark reversed the chronological order of events in their records at this point, Jesus must have retraced His steps, for the scene of Peter's great confession was Caesarea Philippi. This was a Gentile city built by Philip, the tetrarch whose reign coincided almost exactly with Christ's life. The town was situated on the southern edge of the slope of Mt. Hermon, about 25 miles north of the Sea of Galilee. A crucial turning point in Jesus' plans now takes place. He begins to prepare the apostles for His death—when they would no longer have the *bridegroom* with them. His popularity with the people had begun to wane, because they were disappointed that He had not established an earthly kingdom.

As Jesus and the 12 approached Caesarea, He questioned them concerning the popular opinions as to His identity. When He asked them for their own opinions in the matter, it was Simon Peter who gave the classic and historic answer: "You are the Christ, the Son of the living God" (Matt. 16:16). Christ's statement, "On this rock I will build my church" (Matt. 16:18), refers to the *confession of Christ's divinity* as the foundation on which the Church is built. A part of His statement has been given some absurd interpretations. Some commentators feel that Matthew 16:19 was a later addition. At any rate, it could only mean that Peter and the other apostles were given power to interpret the gospel of Christ and to point the way to mercy. Anything more than this would be in conflict with His ministry and teachings. All have direct access to the mercy seat of God, and there is no basis for the employment of an intermediary save Jesus Christ. No special authority over the other apostles was given to Peter, nor did he presume to pass such prerogatives on to any successors (Matt. 16:13-20; Mark 8:27-30; Luke 9:18-21).

Jesus Foretells His Passion, Resurrection and Coming.—On numerous occasions Jesus had mentioned the necessity of His dying. He

had hinted at it to Nicodemus in the beginning of His ministry. In His instructions to the apostles, He had referred to His crucifixion (Matt. 10:38). But apparently the twelve gave the matter little reflection, thinking it was an allegory or a parable. But from the time of Peter's confession, the Messiah presents Himself as the Redeemer. He frequently reminds the twelve of His Passion, which includes His sufferings from Gethsemane to His death on the cross (Matt. 16:21-28; 17:9,22,23; 20:17-19; Mark 8:31-33; 9:9,30-32; 10:33,34; Luke 9:22,44; 18:31-33).

The Transfiguration.—It was the great privilege of three favored apostles—Peter, James and John—to have a view of Christ revealed in His divine glory as the Son of God. "And behold, there appeared to them Moses and Elijah, talking with Him" (Matt. 17:3). The light of our Lord came from within Him, but the other two shone with reflected light. The place must have been Mt. Hermon (9,000 feet high), the only high mountain in the vicinity. It is generally accepted that this sublime revelation was given the disciples to sustain them through the experiences of Passion week and until Jesus appeared to them following His resurrection. Peter found reassurance in his memory of The Transfiguration when he himself became a martyr nearly 40 years later (Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36; 2 Peter 1:16-18).

Jesus' Last Days in Galilee.—When Jesus and the three apostles descended from the mountain following The Transfiguration, the multitude was waiting for Him on the plain. In the meantime His enemies had been active. To support their contentions, they pointed derisively to the epileptic and others whom the disciples were unable to cure. But Christ immediately resumed His benevolent work by curing the afflicted epileptic, thereby embarrassing His critics. Jesus and the apostles then proceeded to Capernaum. After entering Galilee, He again told them of His coming death and resurrection. But the apostles were still thinking in terms of a Messiah who would establish an earthly kingdom. As Mark says, "they did not understand the saying, and they were afraid to ask Him" (Mark 9:32).

When the company arrived in Capernaum, the disciples came to Jesus asking who would be greatest in the Kingdom of Heaven. Apparently the greatest impression they had derived from what they had witnessed was that the establishment of the Kingdom was imminent. Each desired a favored position in the new monarchy. Mark and Luke both say that the disciples argued among themselves "as to which of them was the greatest" (Luke 9:46; see Mark 9:34). It

was then that Jesus reproved them for their worldly ambitions, and instructed them in *humility*. He taught them by the metaphor of salt (an emblem of wisdom and friendship), and by parables. One of these He acted out when "He took a child, and put him in the midst of them" (Mark 9:36; see Matt. 18:1,2; Luke 9:47). Another quality that our Lord constantly emphasized is *forgiveness*. When Peter asked: "'Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?' Jesus said to him, 'I do not say to you seven times, but *seventy times seven*'" (Matt. 18:21,22). Jesus then drives home His point with the parable of *The Unmerciful Servant* (Matt. 17:14—18:35; Mark 9:14-50; Luke 9:37-48).

CHAPTER 52.

THE PERAEAN AND LATE JUDAEAN MINISTRY.

(See Map on Page 62).

Jesus' Last Departure from Galilee.—It was in the late summer of A.D. 29 that Jesus took His final departure from Galilee. He then began His Southern Ministry. This trip took Him through parts of Peraea and Judaea, and lasted for about 6 months. In this period He visited Jerusalem twice, the first time at the Feast of Tabernacles in October. The second time He attended the Feast of Dedication in December. Later during His attendance at the Passover in April, A.D. 30, He was crucified (John 7:2; 10:22,23).

To prepare as many followers as possible to carry on His work, Jesus sent out the 70 disciples with instructions similar to those that had been given earlier to the twelve. As His time on earth was short, He also desired to have His message of Salvation reach as many as possible before His going. The 70 returned to Him in Judaea, sometime after the Feast of Tabernacles. They came rejoicing in their newly acquired powers; and Christ took occasion to instruct them in acting from higher motives (Matt. 19:1; Mark 10:1; Luke 9:51-56; 10:1-24).

The Feast of Tabernacles in Jerusalem.—When Jesus appeared in Jerusalem, the old controversies, that had raged ever since He had driven the money changers out of the Temple two and a half years before, were stirred up anew. Aware of this, Christ delivered three memorable discourses on the following subjects:

- (1). The Light of the World (John 8:12-20).
- (2). The Near Judgment (John 8:21-30).
- (3). The Half Believers (John 8:31-59).

These three addresses probably were delivered on the same day (John 7:2-52; 8:12-59).

In Judaea and Bethany.—In the intervening period between His visits to Jerusalem for the two feasts, Jesus withdrew from the capital into the country, apparently to pray and to be with the disciples. It was at this time that "a lawyer stood up to put Him to the test, saying, 'Teacher, what shall I do to inherit eternal life?' " (Luke 10:25). When Jesus had instructed him, "he, desiring to justify himself, said to Jesus, 'And who is my neighbor?' " (Luke 10:29). Jesus answered with the parable of *The Good Samaritan*, and admonished him: "Go and do

likewise" (Luke 10:37). About this time also came *His visit to the house of Martha and Mary*, and His instructions, in a parable, to His disciples on how to pray (Luke 10:25—11:13).

The Feast of Dedication.—This was the feast instituted by Judas Maccabaeus in 164 B.C. in remembrance of the purification of the Temple, after it had been profaned for 3 years by Antiochus Epiphanes (1 Macc. 4:52-59). Nothing is said of Jesus' arrival for this event. The inference is that He must have been in the vicinity during the two months following the Feast of Tabernacles. Just how many of the miracles and parables related by Luke and John belong to this period is not known. Certainly many of the events recorded by Luke (in Luke 13:6 to 18:34) took place during the latter part of the Peraean Ministry. It also is certain that many of the events are not recorded in chronological order.

When Jesus attended the second feast, He was cross-questioned by the Pharisees. Jerusalem was now divided into two camps: the followers of Christ, and His enemies. In the latter group were the priests, the Pharisees and the Sadducees. To provoke a quarrel with Christ, this group now seized upon the *healing of the man born blind*. In His discussion with His accusers, Jesus not only confuses them but also condemns them for their lack of faith. When they threatened physical violence, He retired to Peraea, across the Jordan, where He ministered for most of the next 3 months (Luke 13:6—18:34; John 9; 10).

The Raising of Lazarus.—Christ's adversaries did not have long to wait before they were defied by an even more challenging miracle than any previously performed by Him. Word was brought to Jesus in Peraea that Lazarus, the brother of Martha and Mary in Bethany, was seriously ill. Instead of going immediately, Jesus delayed two days before starting His journey. When He arrived, Lazarus had been dead four days and was buried. Jesus then surpassed His previous miracles by bringing Lazarus back to life. This act was a great triumph for Jesus. It immediately created such a furore in Jerusalem, only two miles distant, that the Pharisees and priests were panicky. Caiaphas, the high priest, proposed Jesus' death as the only solution. In doing so, he indicated that the opposition of the priesthood was the result more of political considerations than of His doctrine. They feared that Jesus would be made king, whereupon Rome might remove what semblance of nationalism the Jews still possessed.

From Bethany Jesus returned to Peraea and calmly continued His work. When it became known that the counsel of Caiaphas had

prevailed in the assembly, He withdrew to Ephraim, about 12 miles north of Jerusalem. There He remained until 6 days prior to the Passover, for He was determined not to die before the feast. This brief seclusion provided Him with an opportunity to commune with His disciples and to give them final instructions.

Jesus was anxious that His followers be prepared to carry on His work after His death. Even at the last supper there was petty bickering among the apostles as to who among them would be the greatest in the Kingdom of Heaven. Observing this, Jesus was deeply concerned as to whether His work would be continued after His crucifixion (John 11).

CHAPTER 53.

THE LAST WEEK.

(See Map on Page 62).

From Peraea to Bethany.—Soon after delivering the *Parable of the Laborers in the Vineyard*, in which Jesus announced the principle of *equal pay for unequal work*, He began His journey toward Jerusalem. From Peraea, where He had been ministering for about six months, He crossed the Jordan. He crossed the river probably at the exact spot where Joshua had crossed many centuries before. Jesus stopped at Jericho, where He healed the two blind men; converted the wealthy chief publican Zacchaeus; and delivered the *Parable of the Pounds*. On the Jewish Sabbath, Saturday, April 1, A.D. 30, He arrived at Bethany, where a testimonial supper was given Him, for raising Lazarus from the dead. The meal was served in the home of Simon the Leper, whom He also probably had healed. As Martha served, Mary, divining the fate of Jesus, anointed Him with a pound of pure spikenard oil; and Judas Iscariot railed at such wastefulness! (Matt. 20; 26:6-13; Mark 10:32-52; 14:3-9; Luke 18:35—19:28; John 12:1-9).

Palm Sunday, April 2 (Nisan 9), A.D. 30.

The Triumphal Entry into Jerusalem.—On the day after the supper at Bethany, Jesus made His triumphal entry into Jerusalem riding upon a colt. He was received in the capital with great acclaim. A larger-than-usual multitude had gathered when they heard He was to appear. And "they took branches of palm trees and went out to meet Him, crying, 'Hosanna! Blessed be He who comes in the name

of the Lord, even the King of Israel!" (John 12:13). In the Temple He healed the blind and the lame. The chief priests and scribes were greatly vexed by the enthusiasm shown for Him, but they dared not touch Him. When they questioned Him, He fashioned an answer taken partly from a phrase in the Eighth Psalm (v.2), "Yes; have you never read, 'Out of the mouth of babes and sucklings thou hast brought perfect praise'?" (Matt. 21:16). That night, He rested with the 12 apostles at Bethany on the Mount of Olives (Matt. 21:1-17; Mark 11:1-11; Luke 19:29-44; John 12:12-19).

Monday, April 3 (Nisan 10), 30.

Return to Jerusalem: Cleansing the Temple.—On the morning of the second day of the week, as the company was returning to Jerusalem, Jesus acted a parable when He cursed the fig tree. The lone fig tree, blooming but not producing, was symbolic of the Jewish nation. It was not the time of year to expect fruit, but this tree alone had the appearance of having fruit without the fruit. Going into the Temple, He "drove out all who sold and bought in the Temple, and He overturned the tables of the money-changers and the seats of those who sold pigeons" (Matt. 21:12). This act was not because the practices were illegal, but because pilgrims were being defrauded. Hence the charge that the "house of prayer" was being made into a "den of robbers." During these days Jesus taught in the Temple, but returned to the Mount of Olives at night. All this time the chief priests and scribes were seeking some method of killing Him. They sought a method that would not be avenged by the multitudes who believed in Jesus and were anxious to hear Him (Matt. 21:12-14, 18, 19; Mark 11:12-19; Luke 19:45-48; 21:37, 38).

Tuesday, April 4 (Nisan 11), 30.

Discussion with the Priests, Scribes and Elders.—As Christ was returning to Jerusalem with His disciples on the morning of the third day, the twelve called attention to the withered fig tree, whereupon He taught them about faith and prayer. When He began His daily teaching in the Temple, the chief priests and elders demanded: "By what authority are you doing these things, and who gave you this authority?" (Matt. 21:23). He then placed His inquisitors in a serious dilemma by asking them whether the baptism of John was from heaven or by men. He further censured them by the parables of *The Two Sons*, *The Wicked Husbandman*, and *The Marriage of the King's Son*, and by quoting from the Psalms (Matt. 21:18—22:14; Mark 11:20—12:12; Luke 20:1-19; Ps. 118:22).

Other Interrogators.—Christ scarcely had disposed of the delegation from the Sanhedrin when other groups attempted to destroy His reputation with embarrassing and captious questions. The Pharisees and Herodians inquired concerning the lawfulness of giving tribute to Caesar. His rebuke to them ended with the famous quotation, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's" (Matt. 22:21). Next came the Sadducees with their question about a man and two wives in the resurrection. Then came a lawyer from among the Pharisees testing Him by asking: "Teacher, which is the great commandment in the law?" (Matt. 22:36). All in turn were silenced by His answers. Finally He asked them about David's addressing the Messiah as Lord in Psalm 110, and no one dared ask Him any more questions. They had never accused David of blasphemy even though he had indicated definitely that he considered Jesus the equal of God (Matt. 22:15-46; Mark 12:13-37; Luke 20:19-44).

Denunciation of the Pharisees.—Matthew 23 records Christ's exposure of the hypocrisy and evils of Pharisaism. Recorded also in this chapter are the seven great woes, a solemn warning against the Pharisees and their denunciation, and His lament over Jerusalem. Here is found the quotation, "straining out a gnat and swallowing a camel!" (v.24). This same day He was in the treasury, where He made the well-known observation concerning the "widow's mite" (Matt. 23; Mark 12:38-44; Luke 12:45—21:4).

Christ's Last Teachings.—This date marked the end of Jesus' Ministry. When He was informed that some Greeks had come to the feast and wanted to see Him, Jesus realized that His followers were to be found among the Gentiles; and that the Jews as a whole rejected Him. He then gave His last public address. In the course of this sermon, those present were privileged to witness a sacred scene of communion between Jesus and His Father. As the company was going out of the Temple, the disciples called His attention to the magnificence of the structure. His reply contained another familiar phrase, "there will not be left here one stone upon another" (Matt. 24:1,2; Mark 13:1,2; John 12:20-50).

At the Mount of Olives.—As was their custom, Jesus and the disciples went to the Mount of Olives that evening. The disciples asked Him when the prediction He had made as they left the Temple would be fulfilled. They asked what the sign would be of His Second Advent, and of the end of the world. Christ then made his memorable prophecy of the *Destruction of Jerusalem, His Second Coming* and the *End of the World*. In this apocalyptic discourse, He warned the

apostles against mistaking worldly conditions as signs of His second coming; and not to be deceived by false prophets who would come in His name. Incidentally, three such false prophets, Theudas, Judas of Galilee and "The Egyptian," were recorded as appearing soon after the crucifixion.

At this time Jesus' primary concern was that the world be prepared for His second coming; and much of His discourse is an exhortation to vigilance. He used the parables of *The Fig Tree* and *The Householder* to clarify His point. He instructed them further on the need for preparation and service by the parables of *The Ten Maidens (virgins)* and *The Talents*. The first group represents those Christians who possess some real Christianity, but not a sufficient amount to meet the test. This parable has to do with spirituality. The second emphasizes service to His Kingdom, or the stewardship we are given and our obligation to develop and use our talents, however great or small, in His work. The discourse ended with a vivid description of the Final Judgment (Matt. 24:1—26:2; Mark 13; Luke 21:7-36; Acts 5:36,37; 21:38).

The Betrayal.—The exact date of Judas' act cannot be fixed, but the most probable date is April 4th. A council, held in the court at the home of the high priest Caiaphas, was attended by the chief priests and elders. They discussed the matter of taking Jesus by some crafty method and killing Him. They decided to wait, however, until the people who were in Jerusalem to attend the Passover Feast had gone home. Jesus was especially popular with those who lived outside the capital; and He had many devoted followers among the pilgrims from northern Palestine. The members of the Sanhedrin knew that they themselves would feel the vengeance of these groups if they assassinated Jesus openly.

Judas Iscariot had long since become dissatisfied with Christ's ideals and plans. Judas had hoped for a worldly kingdom in which he would have a position of prestige that would bring him a good salary. He had complained about the waste when Mary anointed the feet of Jesus with "a pound of costly ointment of pure nard" (John 12:3). John tells us that Judas was a thief, and had already embezzled funds from their treasury. After hearing the Messiah's discourse at the Mount of Olives in the late afternoon of April 4, the disappointed and discontented Judas Iscariot sought out the "chief priests and captains." He entered into a plot with them, whereby "he might betray Him to them" (Luke 22:4). The enemies of Jesus welcomed this arrangement. They were glad to pay the perfidious Judas for his part

in the nefarious scheme, because it solved one of their greatest problems (Matt. 26:1-5,14-16; Mark 14:1,2,10,11; Luke 22:1-6; John 12:3-6).

Wednesday, April 5 (Nisan 12), 30.

At Bethany.—Since there is no account of His presence elsewhere, it has been assumed that Jesus spent this day at Bethany. Wherever He spent the day, we can be certain it was not wasted. Christ must have had some intimate and serious conversations with the apostles. No doubt he briefed them solemnly and affectionately on the grave and perilous years ahead. He was well aware that many of them would die violent and painful deaths, for espousing the cause they had adopted when they left their fishing nets or other vocations to follow Him. There is no record of this date in the Bible unless, as many commentators believe, the dinner in the home of Simon the leper was held on this day.

Thursday, April 6 (Nisan 13), 30.

The Last Passover and The Lord's Supper.—The feast of unleavened bread began after sunset of this day. Jesus sent Peter and John from Bethany into Jerusalem where they were to find "a man carrying a jar of water" (Mark 14:13). Of this man they were to request a guest chamber in which Jesus could eat the Passover with His disciples. This method of keeping the place secret probably was intended to thwart Judas and his accomplices in any effort they might make to interfere with Christ's plans. At evening He sat down with the 12 in the large upper room that had been shown to Peter and John. First they partook of the meal of bread and wine—a lovefeast—which preceded the 7 great feast-days that began at sundown of the fifth day of the week. The difficulties of determining the exact order of the events of this evening are increased by the fact that the customs surrounding the Passover Feast have changed since Jesus' time on earth. However, it probably was at this lovefeast that Judas first was identified as the betrayer, because the intimation is that night came after Judas withdrew following this identification (John 13:30). It was also at this meal that Jesus washed the disciples' feet, and first predicted Peter's denial.

Apparently it was after Judas had withdrawn, that "Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And He took a cup, and when He had given thanks He gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many

for the forgiveness of sins' " (Matt. 26:26-28). Thus was instituted the *Holy Communion*, also known as the *Sacrament of the Lord's Supper* or the *Eucharist*; and the announcement made concerning the *New Covenant*. The *Old Covenant* made first with Abraham, then renewed in turn with Isaac and Jacob, pertained more to worldly matters; but this *New Covenant* was purely spiritual. In shedding His blood for us, Jesus became the paschal lamb for all who do His will. In this He vicariously atones for us all. Jesus then delivered His great and last discourse to the disciples. "When Jesus had spoken these words, He went forth with His disciples across the Kidron valley, where there was a garden, which He and His disciples entered" (John 18:1) (Matt. 26:17-35; Mark 14:12-31; Luke 22:7-39; John 13:1—18:1).

Gethsemane and Christ's Arrest.—The fortunes of Jesus were now at their lowest ebb. En route to Gethsemane, near Bethany, He again predicted Peter's denial. And even as He did so, one of His trusted disciples was in the act of betraying Him. He predicts His own death and the scattering of the apostles. Yet He chooses that time to make an emphatic declaration that He is the Divine Saviour of the world; and that His death will be followed by a glorious Resurrection.

It must have been a very late hour when the party entered the Garden of Gethsemane. We know His agony there; His prayer in the presence of the three favored apostles, Peter, James and John; and the appearance of the angel to strengthen Him. This occurred before Judas arrived, accompanied by a multitude "with swords and clubs." Then Judas kissed the Master to designate the man the mob was to seize. When the mob arrested Jesus, Peter drew his sword and cut off the ear of Malchus, the servant of the high priest. Jesus healed the ear, and commanded Peter: "Put your sword back into its place; for all who take the sword will perish by the sword" (Matt. 26:52). He then submitted to arrest, that the Scriptures might be fulfilled (Matt. 26:30-56; Mark 14:26-50; Luke 22:39-53; John 18:1-12).

Friday, April 7 (Nisan 14), 30.

Jesus Before Annas, Caiaphas and the Sanhedrin.—While it was still dark on the morning of the sixth day of the week, those who had seized Christ led Him first to Annas; then to Caiaphas, the high priest and son-in-law of Annas. Annas had been high priest from A.D. 7 to 14, and had kept the office in his family. He still controlled the Sanhedrin and was also the political boss of the Jews. When Annas was unable by his questioning to make Jesus incriminate Himself, he sent Him to Caiaphas, who undoubtedly lived in the same palace,

and had assembled the Sanhedrin. Again Jesus was questioned concerning His activities, but the accusations were not substantiated. It was while Jesus was being questioned at the house of Caiaphas that Peter made his three denials.

Because it was unlawful for the Sanhedrin to try capital offenses at night, it was again assembled "as soon as it was morning" (Mark 15:1). Jesus again was brought before the Council. The same formalities were gone through as on the previous examination a few hours earlier. When Jesus was asked if He were the Christ, He gave an unequivocal answer in the affirmative. Thereupon He was condemned to death for blasphemy, and subjected to many indignities. As the procurator's permission was necessary for the execution of a criminal, Jesus then was led before Pilate (Matt. 26:57—27:2; Mark 14:53—15:1; Luke 22:54—23:1; John 18:12-27).

Jesus Before Pilate and Herod.—Pontius Pilate was the Roman procurator in Judaea. He was also called governor, because he exercised the powers of a governor. When Jesus was brought before Pilate the charge of *blasphemy* was dropped, because the Romans were not interested in the Jews' religious affairs and would take no action on such a charge. Instead, His enemies accused Him of the trumped-up charge of treason, saying that He had forbidden anyone to pay tribute to Caesar; and had proclaimed Himself Christ the King. The Jews would not enter the judgment hall with Jesus and Pilate, for that would have defiled them, making them unable to eat the Passover! To humor them Pilate came outdoors. When he had heard their charge, he took Jesus inside and questioned Him privately; "and said to Him, 'Are you the King of the Jews?' Jesus answered, 'Do you say this of your own accord, or did others say it to you about me?' Pilate answered, 'Am I a Jew? Your own nation and the chief priests have handed you over to me; what have you done?' Jesus answered, 'My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world.' Pilate said to him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice.' Pilate said to him, 'What is truth?'" (John 18:33-38). Pilate then reported to the Sanhedrin, "I find no crime in him" (John 18:38). The apostle John accompanied Jesus and Pilate into the praetorium; and thus was able to report their conversation.

Then Pilate learned to his great satisfaction that Jesus was from Galilee and belonged to the jurisdiction of Herod Antipas, tetrarch of

Galilee and murderer of John the Baptist. Herod was in Jerusalem for the Passover, and Pilate passed his prisoner on to the tetrarch. Herod wanted Jesus to perform some miracle, and questioned Him at length, but to no avail. At length, Herod and his soldiers mocked Jesus, arrayed Him in gorgeous apparel; and sent Him back to Pilate.

When Pilate received Jesus back from Herod, he assembled the chief priests and the rulers and the people. He firmly announced to them that neither he nor Herod had found any fault in the prisoner. Pilate then reminded the people of his annual custom of releasing a prisoner to them (i.e. pardoning) at the Passover. Now he proposed that the "King of the Jews" be the prisoner released that year. But the chief priests prompted the people to demand, instead, Barabbas, a popular cut-throat robber. Pilate was troubled also, because "while he was sitting on the judgment seat, his wife sent word to him, 'Have nothing to do with that righteous man, for I have suffered much over him today in a dream'" (Matt. 27:19). The weak governor Pilate could see that he had not prevailed upon the people to change their minds, but he wanted no part of it all. He practiced a piece of Jewish symbolism to make his own attitude clear by solemnly washing his hands to indicate his innocence. The people understood, but, in their frenzied rage, accepted full responsibility, and cried, "His blood be on us and on our children" (Matt. 27:25).

Pilate attempted to placate the crowd and arouse sympathy for Jesus by having Him scourged, clothed in scarlet and crowned with platted thorns. A reed was thrust into Jesus' right hand for a scepter, and He was shown to the angered people. Instead of being moved to compassion, the merciless mob was unyielding and cried out, "Crucify him, crucify him!" (John 19:6). Pilate again interviewed Jesus privately, becoming even more convinced of His innocence. Once again the governor proclaimed the lack of guilt in Christ, and pleaded His cause with the people. But finally Pilate was cowed by the Jews crying, "If you release this man, you are not Caesar's friend; every one who makes himself a king sets himself against Caesar" (John 19:12). "Then he handed Him over to them to be crucified" (John 19:16) (Matt. 27:2-31; Mark 15:1-20; Luke 23:1-25; John 18:28—19:16).

The Crucifixion.—Christ was unutterably weary from the many ordeals of the night before, yet as He was led away He was made to bear His heavy cross. He may have fallen under its weight or moved too slowly for the impatient Roman soldiers, because they compelled Simon of Cyrene (a Greek colonial city in North Africa)

"to carry His cross." The crucifixion was carried out by four Roman soldiers (a quaternion) at "the place of a skull," which translated is Golgotha (Aramaic) or Calvaria (Latin). From the latter comes the English word *Calvary*. The time of the crucifixion was the third hour (about 9 a.m.). Whereas most crucified victims suffered for 2 or 3 days before dying, Jesus died in only six hours (about 3 p.m.). From what John tells us, He must have died of a broken heart (John 19:33,34).

To make His death the more ignominious, two malefactors were crucified with Him, one on each side. From the sixth hour (about noon) until Jesus' death, 3 hours later, "there was darkness over all the land" (Matt. 27:45). At His death "the curtain of the Temple was torn in two, from top to bottom; and the earth shook, and the rocks were split" (Matt. 27:51). The rending of the curtain has been variously interpreted. Many scholars consider this a symbolic statement signifying an end of the Old Covenant and the beginning of a new era in which all have access to the Divine Presence.

As Jesus was being nailed to the cross, He made the first of seven recorded statements uttered by Him during those six agonizing hours. These sayings are referred to as *The Seven Words from the Cross*. The first was, "*Father, forgive them; for they know not what they do*" (Luke 23:34). When "one of the criminals who were hanged railed at Him, saying, 'Are you not the Christ? Save yourself and us!'" But the other rebuked him . . . and he said, 'Jesus, remember me when you come in your kingly power.' And He said to him '*Truly, I say to you, today you will be with me in Paradise*'" (Luke 23:39-43). The third word was spoken to commend His mother to the tender care of John, "*Woman, behold your son!*" Then He said to the disciple, '*Behold your mother!*'" (John 19:26-27). The others were: "*My God, my God, why hast thou forsaken me?*" (Matt. 27:46; see Ps. 22:1). "*I thirst*" (John 19:28). "*It is finished*" (John 19:30). "*Father, into thy hands I commit my spirit*" (Luke 23:46) (Matt. 27:31-56; Mark 15:20-41; Luke 23:26-49; John 19:16-30).

The Burial of Jesus; The Watch.—Joseph of Arimathaea, a member of the Sanhedrin who was searching for the Kingdom of God, had not voted for Christ's condemnation. When evening had fallen on the day of the crucifixion, he begged Pilate for the body of the Messiah. Another member of the Sanhedrin, Nicodemus, assisted Joseph in preparing the body for burial by bringing 100 pounds of myrrh and aloes. He, too, had objected to the Sanhedrin's high-handed methods of judging Jesus "without first giving Him a hearing and learning what He does" (John 7:51). This was the same Nicodemus who had

come to Jesus by night; and to whom He had delivered the great discourse on *Eternal Life* (John 3:1-21). These two and some others embalmed Jesus' body; and placed it in a new tomb that Joseph had prepared in his garden. The priests and Pharisees remembered well Jesus' prediction that after three days He would rise again. To prevent any trickery by the disciples, the Sanhedrin, with Pilate's approval, sealed the stone over the door of the tomb, and placed a guard to watch it (Matt. 27:57-66; Mark 15:42-47; Luke 25:50-56; John 19:31-42).

CHAPTER 54.

THE RESURRECTION AND THE ASCENSION.

The Resurrection.—Jesus rose from the tomb early on Sunday morning, April 9, 30, before the arrival of the first visitors about dawn. He died and was buried Friday afternoon (April 7, 30). Under the Jewish method of counting parts of days as whole days, His resurrection occurred 3 days after His death, as He had foretold. Here again is a short period in which it is impossible to determine the exact order of events from the partial records left by the four Gospel writers. But it is certain that soon after dawn on that day, all Jerusalem was in a state of excitement; and many of the recorded acts were taking place simultaneously.

Several groups visited Christ's tomb early that morning; and it seems that two of the earliest groups were composed entirely of women. Mary Magdalene, Mary the mother of James and John, Salome and probably others were in one group. Joanna, the wife of Chuzar, was in another group. When Mary Magdalene noted that the stone no longer covered the entrance of the tomb, she immediately reported the astounding fact to Peter and John. They ran to the sepulcher! It was after the disciples had returned home, leaving Mary Magdalene, that Jesus appeared to her (Mark 16:9; John 20:14). Meanwhile the other women had learned the wonderful news from an angel at the tomb; and were on their way to give the good tidings to the disciples when "Jesus met them" (Matt. 28:9).

The Pagan and superstitious guards at the tomb were not long in reporting what had occurred; whereupon the Sanhedrin bribed the

guards to say, "His disciples came by night and stole Him away while we were asleep" (Matt. 28:13) (Matt. 28:1-15; Mark 16:1-9; Luke 24:12; John 20:1-18).

Later Appearances of Christ and The Ascension.—Christ's Ascension into heaven took place 40 days after His Resurrection. How many times He appeared during that interval is not known, but the signification is that He was visible on many occasions not mentioned in the Bible—just as John says in speaking of miracles, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book" (John 20:30).

Including the two appearances mentioned above, there are at least 10 recorded instances on which He appeared, as follows:

Sunday, April 9, 30.

1. To Mary Magdalene (Mark 16:9; John 20:14).
2. To the Other Women (Matt. 28:9).
3. To Peter alone (Luke 24:34; 1 Cor. 15:5).
4. To Two Disciples on the way to Emmaus.
(Mark 16:12; Luke 24:13-35).
5. To Ten Apostles, Thomas being absent.
(1 Cor. 15:5; John 20:19-24).

Sunday, April 16, 30.

6. To the Eleven Apostles, Thomas being present (John 20:24-29).

About April 30, 30.

7. To Seven Disciples Fishing in the Sea of Galilee—The group included Peter, Thomas, Nathanael, James and John
(John 21:1-14).

Early in May, 30.

8. To the Apostles and more than 500 Brethren at one time on a mountain in Galilee (Matt. 28:16-20; 1 Cor. 15:6). Many scholars think that this may have been two separate appearances.
9. To James, probably just prior to the Ascension (1 Cor. 15:7).

Thursday, May 18, 30.

10. To All the Apostles at His Ascension from the Mount of Olives
(Luke 24:50,51; Acts 1:9,10).

These 40 days were a weaning and training period for the disciples; a time in which they were learning to plan independently, and to carry on the ministry begun by our Lord.

The only other recorded visit of the Christ took place years later, when He appeared to Paul on the road to Damascus; but, as He said, "I am with you always, to the close of the age" (Matt. 28:20) (Matt. 28; Mark 16; Luke 24; John 20; 21; Acts 9:1-22; 22:1-16; 26:1-20).

Part XVI.

PERIOD 12. THE APOSTOLIC AGE.

CHAPTER 55.

INTRODUCTION AND CHRONOLOGY.

Duration of the Period.—This period covers about 70 years, from the *Ascension* in A.D. 30 to the death of John, the last of the apostles, about A.D. 100. Within the lifetime of many of the apostles and early disciples, the Christian Church was established at Jerusalem, expanded first to Judaea and Samaria, then to other parts of Syria and, finally, to the whole civilized world.

Source of Information.—Most of the information concerning the first 33 years of this period comes from the Book of Acts. This historical work is entitled the "Acts of the Apostles," but its contents pertain largely to acts of Paul. The book could be called more appropriately the "Acts of the Holy Spirit." Some information is given about Peter, Stephen, Philip, Barnabas and James, but most of the apostles are barely mentioned. The author of the book does not give his name, but both the internal and external evidence indicates that the writer was Luke, "the beloved physician" and author of the Third Gospel. From the earliest times, he has been recognized as the author of these two books. It is fortunate that Luke saw fit to give his friend Theophilus an account of the beginning of the Christian Church. Otherwise we would not have this valuable record, for it is found in no other literature. Without the "Acts of the Apostles," we would know practically nothing of the events immediately following the resurrection of our Lord. This book is the spiritual and historical link between the Gospels and the books that follow them. The book was written about A.D. 63; and covers events from the *Ascension* to that date. Obviously, many facts are omitted.

Knowledge of the latter part of this period is sketchy. Some meager, but important, scraps are furnished by the late Pauline Letters and the writings of the Apostle John. These works give us a hint of more facts, many of which are supported by traditions. But secular history, much of it written by the ancient church fathers, is

the great source of material from which a history of those thirty-odd years has been reconstructed. Among the early writers of this material were Clement of Rome (c.95), Polycarp (c.65-156), Irenaeus (c.130 - c.202), Tertullian (c.150 - c.225), Clement of Alexandria (? - c.215) and Origen (c.185 - 251). All ancient works have been subjected to the acid test by scholars in an effort to sift the facts from the traditions. Anyone who has attempted to disentangle the threads of ancient history knows how the problem bristles with difficulties.

The New Testament.—The twenty-seven books of the New Testament fall naturally into five separate groups. The first of these, which includes the Four Gospels, was discussed earlier. The second is Acts, discussed above. The third group includes the Pauline Letters and Hebrews. These letters were written primarily to inform churches and individuals in matters of theology, or contained information on conditions existing in particular localities. These epistles were soon recognized as having general application to all Christian churches. Consequently copies were made and distributed to churches other than the congregations to which they were addressed originally. There are indications that Paul wrote more letters than are found in the New Testament; but, if he did, they were not preserved. The fourth group includes the seven books, James to Jude. These are letters addressed to all Christians. They are sometimes referred to as the Catholic letters. These letters were selected from many written during the first two centuries of the Christian Era. Revelation, because of its apocalyptic nature, stands in a class by itself. Because it predicts events yet to take place, this book is appropriately placed last in the New Testament. This part of the Bible should be known as the New Covenant. The original incorrect translation from the Greek of New Testament has been permitted to stand.

The Jewish Dispersion or The Diaspora.—One of the factors that contributed to the rapid expansion of Christianity in the Apostolic Period was the widespread dispersion of Jews throughout the civilized world at that time. These were most numerous in the Roman provinces about the Mediterranean, but they were to be found also outside the Roman Empire (Acts 2:7-11). It has been estimated that by the time Paul made his missionary journeys over 80% of the Jews lived outside of Palestine. Collectively, these Jews are known as the Diaspora (Gr., a scattering).

How the Diaspora was brought about by the many captivities and deportations, to which the Hebrews were subjected, has already been discussed. As captives in Egypt and the various Mesopotamian countries, they were forced to live in restricted areas. Consequently,

when they were freed, they did not mix with other peoples but settled down in their own quarters. Their experiences as captives also caused them to engage in commercial activities and live in cities, whereas in Palestine they had been agriculturists.

The orthodox Jews were barred from free association with pagans, nevertheless they were greatly changed by the Hellenistic world in which they lived. All their commercial activities were conducted in Greek. Jewish children were given Roman-Greek names in addition to their Hebrew names as, for example, Saul (Hebrew) and Paul (Roman-Greek). The Scriptures were translated into Greek; and even their religious services were conducted in Greek.

For the first time in the history of their race, the Jews of the Diaspora became zealous missionaries. Their monotheistic faith and the high ethical standards of their religion appealed to the intelligent Gentiles. These had lost faith in the many gods of the Roman and Greek pantheons. They had then tried the philosophies, but had found them wanting. The Jewish doctrine spread rapidly, and many Gentiles became proselytes (Gr., converts) to Judaism. Some of the writers of that time, including Josephus, indicated that whole populations were becoming Judaized. These groups were called "Jews by adoption" to distinguish them from those who were "Jews by race."

Whether the proselytes should be required to conform to the rituals of Judaism before being accepted into the congregation created a disturbing situation. On this question, Judaism was divided into two schools of thought. The orthodox Jews of Palestine contended that the proselytes must comply with all the rituals of Judaism. The Hellenistic Jews favored a more liberal attitude. The Jews were unable to settle this controversy, because the arguments put forth were only men's opinions. Judaism has no Saviour. Later the Gentile question disturbed some in the Christian Church, as the dispute over proselytes had plagued Judaism. But this was no problem to Paul. He brushed aside the requirements of Judaism by introducing to the Diaspora the Christ who offered free salvation to all through faith. Paul presented a gospel given him by the Messiah which proclaimed: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for all are one in Christ Jesus" (Gal. 3:28).

Chronology.—Most of the important events and dates of this period are given in the table on the next page.

Chronology of the Apostolic Period—A.D. 30 to 100.

(All Biblical references are to the Book of Acts unless otherwise indicated).

DATE	EVENT	BIBLICAL REFERENCE
Thursday, May 18, 30	The Ascension (Mk. 16:19,20; Luke 24:50-53; Acts 1:1-11).	
30	The First Christian Pentecost; Founding of the Christian Church (Acts 2).	
	Arrest of Peter and John (4:1-12).	
	Death of Ananias and Sapphira (4:23—5:11).	
	Imprisonment of the Apostles (5:12-42).	
34	Death of Stephen (6:1-8:1).	
	Dispersion of Christians.	
35	Conversion of Paul (9:3-22; 22:1-21; 26:2-23).	
	Philip becomes an evangelist (8:4-40).	
36	Pontius Pilate deposed and sent to Rome.	
	Caligula becomes emperor.	
37	Herod Agrippa becomes king.	
	Paul Returns to Jerusalem.	
37-43	Paul preaches in Cilicia.	(9:26-30; 15:41; 22:17-21; Gal. 1:18-24).
c.40	James (the Lord's brother) becomes head of the Church.	
	Peter becomes an evangelist.	
41	Claudius (41 - 54) becomes emperor.	
43-44	Paul labors at Antioch.	
44(45)	Paul and Barnabas take gifts to Jerusalem (11:29,30).	
44	Murder of the Apostle James (12:2).	
	Death of Herod Agrippa.	
46	Tiberius Alexander becomes procurator.	
46-48	Paul's First Missionary Journey	(13:1—14:26; 2 Tim. 1:2; 3:11).
48	Ventidius Cumanus (48 - 52) becomes procurator.	
49	The Conference at Jerusalem (15:1-33).	
50-52	Paul's Second Missionary Journey (15:36—18:22).	
52	Decree of Claudius (Caesar) (18:2).	
	Antonius Felix (52 - 60?) becomes procurator.	
54	Nero (54 - 68) becomes emperor.	
54-58	Paul's Third Missionary Journey (18:23—21:19).	

- 54-57 Paul uses Ephesus as his headquarters
(19:8-12,31; 20:18-31).
- 57-58 Paul winters in Corinth (20:2,3; 1 Cor. 16:5,6).
- 58 Paul observes the Passover at Philippi (20:6).
Paul takes gifts to Jerusalem (21:8-10,15).
Paul arrested in the Temple (21:27-33).
Paul's trial by the Sanhedrin (23:1-10).
- 58-60 Paul a prisoner in Caesarea (23:23—24:27).
- 60 Festus (60? - 62) becomes procurator.
Paul before Festus and Agrippa II (25:1—26:32).
- 60-61 Paul's journey to Rome (27:1—28:16).
- 61-63 Paul's First Roman Imprisonment (28:16-31).
- 63-67 Paul makes journeys to Asia, Macedonia and Spain.
- 64 Rome burned.
Nero begins persecution of Christians.
- 66 Jewish Revolt in Palestine.
- c.67 Paul's trial in Rome (2 Tim. 1:8; 2:9; 4:16,17).
- c.67/68 Paul beheaded near Rome.
Peter's death.
- 68 Nero's suicide.
- 68-69 Galba, Otho & Vitellius become emperors successively.
- 69 Vespasian (69 - 70) becomes emperor.
- 70 Destruction of Jerusalem.
John the Apostle moves to Ephesus.
- 79 Titus (79 - 81) becomes emperor.
- 81 Domitian (81 - 96) becomes emperor.
- c.90-96 Second Persecution of Christians.
- c.93 John the Apostle banished to Patmos.
- 96 Nerva (96 - 98) becomes emperor.
John returns to Ephesus.
- 98 Trajan (98 - 117) becomes emperor.
- c.100 or later Death of John the Apostle.

CHAPTER 56.

FORMATION AND EARLY YEARS OF THE CHRISTIAN CHURCH.

(See Map on Page 62).

Work of the Twelve.—Following the Ascension, most of the apostles' names disappear from the pages of history. The last reliable account of three-fourths of them records their presence at the First Christian Pentecost, probably in "the upper room" when "they were all filled with the Holy Spirit" (Acts 2:4). It was on this occasion that the Church was instituted; and Matthias was chosen to replace the fallen Judas Iscariot. Of the 12, only the careers of Peter, James and John can be traced at all, and these are far from complete. But there is abundant evidence that the others were not lax in carrying out the Great Commission bestowed upon them by our Lord. The twelve, including Matthias, were faithful to the end. It is known that some, tradition says most of them, paid for their devotion with their lives.

In accordance with divine instructions, the twelve, under the leadership of Peter, labored mostly among the Jews in Jerusalem. Just how extensive their influence was during the 15 years following the crucifixion cannot be determined. But, as a result of their travels or the work of converts, churches were established in many cities of Syria, even outside of Palestine. Apparently there were "home churches" in parts of Asia Minor, and even as far west as Rome itself early in this period. Travel was quite general in the Roman Empire at that time, and visitors from all parts of the empire came to Jerusalem. Many of these travelers were converted to Christianity. Then, too, many provinces had been represented at the First Pentecost, which made certain that the Gospel was carried to numerous parts of the empire (2:7-11).

Arrest of Peter and John.—The authorities, especially the Sadducees who denied the Resurrection, were highly indignant when the untutored apostles began to preach the Resurrection. Peter and John were arrested and brought before the Sanhedrin. In his eloquent defense, Peter accused the Sanhedrin for the third time of having crucified Jesus. In this speech he also accused the council of casting aside the stone which became the cornerstone. The position of the judges was made even more difficult by the presence of a lame man

cured through the power of Jesus. The council, relieved to be rid of the prisoners, released them with wordy and worthless threats (Acts 4:1-22; see also 2:23;3:15).

Ananias and Sapphira.—A temporary communism was voluntarily established by some of the church members at Jerusalem. But two members of the group, Ananias and his wife Sapphira, kept back a part of the money they had realized from selling their possessions, while pretending to give the entire amount they had received. They wanted greater credit than they were entitled to. In this they sinned, and their hypocrisy incurred the severe penalty of death (4:32—5:11).

Imprisonment of the Apostles.—In spite of the official warnings given Peter and John, the apostles continued to preach and to heal. This led to the arrest and incarceration of the whole group of twelve. They were divinely liberated, and instructed by the liberating angel to continue preaching. Whereupon they were brought before the council, which Peter and the others again accused of crucifying Jesus (Acts 5:30-32). They earnestly stated that they "must obey God rather than men" (5:29). These statements so offended the members of the Sanhedrin that the apostles might have been put to death except for the words of Gamaliel. Gamaliel was the most renowned and wisest rabbi of this time and the teacher of Saul. Gamaliel argued that if the apostles were not inspired of God, their work would come to nought, and he cited two such cases in support of his view. But if they were being directed by God, the Sanhedrin would be powerless in opposing them and would be defying God. This argument influenced the council to let the apostles go after they were beaten for violating the order given to Peter and John. But the apostles continued "teaching and preaching Jesus as the Christ" (5:12-42).

Stephen Becomes the First Christian Martyr.—The Greek-speaking Jewish Christians in Jerusalem became a neglected minority. Especially was this true in the distribution of alms to the widows. When the apostles were confronted with this problem, they requested that "seven men of good repute" be selected to perform this semi-secular task, so that the apostles need not "give up preaching the word of God to serve tables" (Acts 6:2). The leader of the seven, who were in reality a board of deacons, was Stephen. Following his appointment, he became active as a preacher and a worker of miracles. He antagonized the foreign Jews, especially in his disrespect for the ritualism of the Mosaic Law. Just as false charges had brought death to Jesus a few years previously, now Stephen was falsely accused of blasphemy and insurrection. His statement before the Sanhedrin was more of a countercharge than a defense. His accusations cut to the

heart; and "they cast him out of the city, and stoned him" (7:58). His final words were a prayer: "Lord, do not hold this sin against them" (7:60). "And Saul was consenting to his death" (6:1—8:1).

Dispersion of Christians.—Following the stoning and martyrdom of Stephen, a general persecution of Christians took place in Jerusalem. To secure religious freedom, several groups of pilgrims departed from the ancient city. One of these groups traveled over 300 miles north and founded a church at Antioch in Syria. This was probably the first church to contain both Jews and Gentiles; it was there in A.D. 43 that the followers of Christ were first called Christians—not by friends but by enemies (Acts 11:26). This was the Antioch used by Paul as a base for his missionary journeys. It may have been another such group of pilgrims that founded the church, half as far away, at Damascus. Paul (Saul of Tarsus) was on his way to persecute the Christians of Damascus when his miraculous conversion took place. Still other bands of Christian refugees from Jerusalem settled in Phoenicia and Cyprus (8:1-8; 9:1-9; 11:19-26).

Philip the Evangelist.—In addition to Stephen, at least one other member of the Board of Seven Deacons became renowned for the zealous part he played in the expansion of Christianity. This was Philip the Evangelist (not the apostle by that name). In the departure of Christians from Jerusalem during the persecution that followed Stephen's death, Philip became an evangelist. He began his work in a city of Samaria to the north. There he made many converts by his preaching and healing. When word of his great success reached Jerusalem, Peter and John were dispatched by the apostles to investigate and to pray for those who received the Word. Those upon whom the apostles laid their hands received the Holy Spirit. One of those converted was Simon the Magician or Simon Magus. Tradition tells us that Simon returned to his sorcery later and became a heckler of Peter, and one of the founders of Gnosticism. Peter and John preached in several Samaritan villages on their way back to Jerusalem.

Soon an angel of the Lord directed Philip to take the desert road to Gaza. Gaza marked the southwest corner of Solomon's great kingdom, and it was where Samson had pulled down the two central columns of Dagon's temple. On the way Philip encountered an Ethiopian official of great authority, reading from the prophet Isaiah. The evangelist seized the opportunity to preach the risen Messiah; and the Ethiopian believed and was baptized. This is the first recorded case of a Gentile being baptized. He carried the gospel message to southern Egypt; and, according to tradition, converted and baptized

Queen Candace of Ethiopia. Philip was miraculously carried away from the baptism of the Ethiopian, and was next seen in Azotus (Ashdod). He continued preaching and traveling until he arrived at Caesarea. He seems to have settled there, for he was still there many years later. He had four daughters who were prophetesses.

In the work of Philip are found the first signs of certain qualities of Christianity which have marked its transcendence over the religion of Moses and the prophets. By appointing the deacons, the apostles were operating the church as far as possible by *lay members*. Furthermore, in this move they established some authority for themselves as well as organization for the church. But surpassing these considerations is the fact that Philip was carrying out the Lord's commission: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). This command Philip and Peter and John obeyed without any semblance of race prejudice (6:5; 8:4-40).

Paul's Early Life.—In the account of the stoning of Stephen, the Biblical student is introduced to the best known personality from the distant past (see Acts 8:1). This was Paul, who introduced Gentile Christianity to the world. He was born in Tarsus, a great university center and the most important city in Cilicia. His parents were Jews of the tribe of Benjamin; and, apparently, well to do. Paul inherited his Roman citizenship, which saved his life on many occasions, from his father. How the father acquired this privilege is unknown. Possibly it was obtained by purchase or by having rendered some service to the emperor. Like many Jewish children, Paul was given two names, Saul (Jewish) and Paul (Greek-Roman). Like other Jewish boys, he was taught a trade. His trade was tent-making.

The exact date of Paul's birth is not known. In his letter to Philemon, written about 62, he refers to himself as "an ambassador" (an old man) (v.9), so he must have been born shortly after the birth of Christ. He was far from handsome or attractive, for it was said of him that "his bodily presence is weak, and his speech of no account" (2 Cor. 10:10). He also possessed some humiliating ailment to which he referred as "the thorn in the flesh." His family must have been prominent and influential, because Paul went to Jerusalem where he studied at the feet of Gamaliel. Gamaliel was the wisest and most powerful rabbi of his day, whose intuition later saved the lives of all 12 of the apostles. Paul was trained and taught in Jerusalem, hence he was well grounded in the Jewish ancestral faith. He became an ardent Pharisee. Though still a young man at the time of Stephen's death, Paul seems to have been a member of the Sanhedrin.

He endeavored to lead a perfect life according to the standards of the Mosaic Law, but his religious experience gave him no peace. This inner conflict found expression in his opposition to the new creed, which he considered both politically and religiously dangerous. He willingly accepted the leadership in the persecution of Christians in Jerusalem and near by cities. He was instrumental in the imprisonment of many Christians, a great number of whom suffered death or great indignities. He could not have been unfamiliar with the ministry of Jesus. He must have been impressed by Stephen's defense and accusations, and especially by his dying words, "Lord, do not hold this sin against them" (Acts 7:60); yet both he and Luke state that he hated Christians until the moment of his conversion.

Paul's Conversion.—Paul was not content to limit his activity to Jerusalem and vicinity, so he secured letters from the high priest to the synagogues in Damascus. These authorized him to arrest any Christians found there, and to bring them to Jerusalem for trial. He was on his way to carry out this commission, when, as he and his companions neared Damascus, "suddenly, a light from heaven flashed about him" (Acts 9:3). Paul had a vision in which he saw and conversed with Jesus, who advised him what to do. Paul remained blind from the divine light for three days, and his friends had to lead him the rest of the way. In Damascus he stayed with a certain Judas where he fasted and prayed. On the third day the Lord commanded a Christian named Ananias to lay his hands on Paul that he might receive his sight. When Ananias fulfilled these instructions, Paul received his sight, confessed his faith and was baptized. Then, to the amazement of Jews and Christians alike, he began to preach in the synagogues that Jesus was the Son of God. Three accounts of Paul's conversion are given in the Book of Acts; one by Luke (9:3-22); one by Paul to his Jewish pursuers from the stairway in Jerusalem (22:1-21); and another when he appeared before Festus and Agrippa (26:2-23).

Paul Becomes an Apostle.—After he was converted and given his divine commission by the risen Christ in person, Paul considered himself an apostle on an equal footing with the original twelve and Matthias, who was chosen to replace Judas. He referred to himself as an apostle in the introductions of all except four of his letters. And there is no reason to believe that his apostleship was not as real as that of the others. His call by Jesus, whom he saw face to face and from whom he received many messages, was as real as were the

calls of the original twelve. Furthermore, Paul was the only one of the whole group who immediately grasped the full significance of the gospel message.

For many years following his conversion, Paul was not well known. Many who had heard of him knew him only as a former persecutor of Christians, who had been converted; and who was thought to be wholly dependent upon the Jerusalem apostles (Gal. 1:22,23). The theme of the first chapter of his letter to the Galatian churches is designed to remove any such false impressions. This he does by emphasizing the few short visits he had made to Jerusalem. He reminds the Galatians that his apostolic authority was "not from men nor through man, but through Jesus Christ and God the Father" (Gal. 1:1). There seems little doubt that James and Peter and John recognized Paul as a chosen apostle of Christ when, as Paul says, "they perceived the grace that was given to me" (Gal. 2:9) (Gal. 1:2).

Paul's Early Work.—Paul's preaching at Damascus immediately after his conversion aroused the hostility of his recent allies, the Jews. They looked upon him as a traitor and plotted his death. They were aided by the governor under king Aretas. All the gates were guarded day and night, and Paul escaped by being let down by friends at night through a window in the wall. He made his way into Arabia where he spent at least a part of three years in study and prayer (Acts 9:19-25; Gal. 1:17).

Paul's Theology.—When Paul returned to Damascus, he was a theologian with a true understanding of his new faith; and possessed a gospel which came to him "through a revelation of Jesus Christ" (Gal. 1:12). In this respect he had already surpassed the 12, who never understood fully the significance of Jesus' teachings. Peter, James and John possessed a fuller comprehension of it than the others; but it remained to Paul to interpret the teachings of the Messiah, so that they were understandable. Paul put a new emphasis upon the cross by preaching salvation through grace. Heretofore, Christ's crucifixion had meant to Christians simply that the Hebrews were not ready to accept a Saviour. But Paul perceived that Christ died for us all. He said: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the son of God, who loved me and gave Himself for me" (Gal. 2:20). Furthermore, Paul understood that salvation is free; it comes through God's grace. For the believer who has died with Christ, salvation is by faith. Paul's theology embraces a

basic Protestant principle. He says, "Man is not justified by works of the law but through faith in Jesus Christ . . . Because by works of the law shall no man be justified" (Gal. 2:16).

This salvation was available through faith to the Gentiles as well as to the Jews. Paul's attitude in this matter is demonstrated by his handling of the "Antioch Affair" (Gal. 2:11-21). In the mixed church at Antioch, there was complete fellowship between Jews and Gentiles. This harmony was temporarily destroyed when a delegation from Jerusalem came to visit the Antioch church. Peter, for fear of criticism by the Jerusalem delegation, withdrew from free association with the Gentile Christians. "And with him the rest of the Jews acted insincerely, so that even Barnabas was carried away by their insincerity" (Gal. 2:13). Paul rebuked Peter for this sin by publicly pointing out Peter's inconsistency. Peter's action was not in keeping with the convictions he had expressed on more than one occasion. Following his vision at Joppa (Acts. 10:9-16), Peter declared: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (Acts 10:35). At Jerusalem Peter had defended both himself and Paul for having fellowship with Gentiles (Acts 11:1-18; 15:6-21).

In the Old Testament, Paul found support for his doctrine of free salvation for all. On his first missionary journey, Paul quoted the prophet Deutero-Isaiah concerning universal Christianity. When the orthodox Jews of Pisidian Antioch contradicted and reviled Paul, he turned to the Gentiles with the quotation,

"I have set you to be a light for the Gentiles,
that you may bring salvation to the uttermost parts of the earth"
(Acts 13:47; see Isa. 49:6).

At the Jerusalem Conference, James, the Lord's brother, also found Scripture to support this principle (Acts 15:12-21; see Isa. 45:20,21; Jer. 12:14-17; Amos 9:11,12).

Because Paul had received his commission direct from the Lord, he was unswerving in his convictions. His steadfastness would brook no compromise; and not once did Paul make a concession regarding the gospel he was preaching.

Paul seldom mentioned Christ's ministry, parables or miracles in any of his writings. There were several reasons why he passed over these matters. Some of these reasons will be discussed in connection with the Pauline letters. The reason pertinent to our present discussion is that Paul knew that his mission was to interpret the significance of the Crucifixion and the Resurrection. This commission

had come to him in Arabia, "through a revelation of Jesus Christ." Paul said, "Christ died for the ungodly" (Rom. 5:6). To Paul it was Christ's death and resurrection that gives all men hope of victory over death. Without the Resurrection, Jesus offered nothing more than the law already provided.

Paul Returns to Jerusalem.—Soon after Paul returned to Damascus from the desert, he decided to visit Peter, the leader of the apostles in Jerusalem. No doubt he wished to learn as much as possible of Jesus' life and ministry. Besides, he probably wished to co-ordinate his work with that of the other 12. When he arrived in Jerusalem, the Christians, unaware of his conversion, were suspicious of him. They avoided him until Barnabas used his good offices to secure an interview for Paul with Peter, the only apostle he saw on the visit. Paul mentions seeing James, the Lord's brother, also at that time. In Jerusalem Paul preached with as much zeal and vigor as he had in Damascus. He so aroused his old Jewish friends by rebuking them that they began to plot his death. After 15 days the Christians, fearing for his safety, took him to Caesarea. From there they sent him north to his native Tarsus, as the Lord had directed Paul in a vision to preach to the Gentiles. Paul spent 6 or 7 years in Cilicia, but there is no record of his work during that period. Possibly he founded some of the churches later visited by him (Acts 9:26-30; 22:17-21; Gal. 1:18-24).

Peter's Journeys.—For most of the first decade following the Ascension, Peter, as the leader of the apostles, remained in Jerusalem. During this formative period in the church, there can be no doubt that he was its active head. He fully justified the trust that had been placed in him, for he directed every step of the developing church. It was he who reprimanded Ananias and Sapphira. But once the church was on a sound footing, he apparently withdrew from its active management in favor of James, the Lord's brother. Peter may have been relieved of his position as head of the church by the Jerusalem Christians, because of his liberal attitude on the Gentile question. But it is more likely that he quit voluntarily, as administrative tasks must have been irksome to Peter. He already had demonstrated great ability as a preacher, and, undoubtedly, felt better qualified to do missionary work. Peter then embarked on a series of missionary journeys "throughout all parts," taking his wife with him. For the most part he visited established churches, especially those among the Jews. Apparently he supported and supervised the expanding work. On these trips he converted many by his preaching and

miracles. Among the latter were the healing of Aeneas at Lydda and the raising of Tabitha at Joppa. The raising of Tabitha and of Eutychus by Paul (Acts 20:9-12) are the only recorded instances in the New Testament where the dead were raised except when Jesus was present. Peter used Joppa as his headquarters for a time. While there he was summoned by a vision and by Cornelius, a centurion, to come to Caesarea, about 40 miles to the north. All who heard Peter there were converted and received the Holy Spirit. In a vision he had perceived that "God shows no partiality" (10:34), and he baptized them all—Jews and Gentiles (5:1-11; 9:32—10:48).

The Gentile Problem.—Peter set a precedent by publicly baptizing Gentiles and having fellowship with them. News of this soon reached the ears of the other apostles in Jerusalem, and was known by all the brethren in Judaea. The general impression this news created was not a healthy one. The orthodox Jews felt that Christianity was merely an outgrowth of Judaism, or a society within Judaism, and as such was subject to the ritualistic forms of the ceremonial Law. Peter had invited into his own home the messengers of Cornelius. He had entered a Gentile's home and had eaten with Gentiles. Finally, he had even baptized Gentiles. The text does not say so, but Peter must have been summoned to Jerusalem to explain his actions; for he is next found in Jerusalem being criticized by the Jews. He was accompanied there by six witnesses to support his statements. Peter related the complete story of his ministry; and justified his actions by the fact that God had guided him, as well as bestowed the Holy Spirit upon the Gentiles. The church authorities in Jerusalem dared not oppose God and held their peace, admitting that: "Then to the Gentiles also God has granted repentance unto life" (Acts 11:18). This case did not settle the general issue of whether Gentiles should be accepted into the church in full fellowship, but dealt with a particular situation, which, no doubt, was considered an exception not likely to recur. When Paul made a general practice of accepting Gentiles on his first missionary journey 5 or 6 years later, the whole issue including its religious prejudices was revived (11:1-18).

Barnabas and Paul at Antioch.—Reports concerning the Gentile question also reached Jerusalem from Antioch in Syria. There the liberal-minded Hellenistic Christians (Greek-speaking Christian Jews from Cyprus and Cyrene) were doing missionary work among the Gentiles. The apostles sent Barnabas, a native of Cyprus, to investigate. This selection seems to have been divinely guided. Being of the Dispersion, Barnabas was whole-heartedly in sympathy with the

practice of converting and accepting Gentiles into the faith. Almost immediately he went to Tarsus and brought back Paul to work with him at Antioch.

Luke's writings lead us to believe that he felt that the leadership of this church was more important than that of the mother church at Jerusalem. In fact, it did exhibit greater initiative in some respects. Its foreign missionary spirit and its benevolent attitude toward the Jerusalem church, when Paul and Barnabas took gifts there to relieve their brethren during a famine about A.D. 45, are cases in point.

The progressiveness of the Antioch church was due to the composition of its membership. This church seems to have been founded by Christians who fled from Jerusalem to avoid the persecution in which the martyrdom of Stephen occurred. They must have formed the nucleus of the Antioch church, but a large majority of the members were Gentiles and Jews of the Dispersion. This majority possessed a broader viewpoint; and was free from the prejudices and narrow thinking that often characterized the orthodox Jerusalem Jews. These latter had been trained in the formalism taught by the scribes and Pharisees; and many who adopted Christianity considered it but a sect of Judaism. They felt that only those who had previously complied with all the formalities and laws of Judaism should be accepted into the Christian Church. In effect, converts were required to become Jews before they were eligible to become Christians. It is evident that those who insisted upon such a requirement would not be very effective in spreading the Christian gospel.

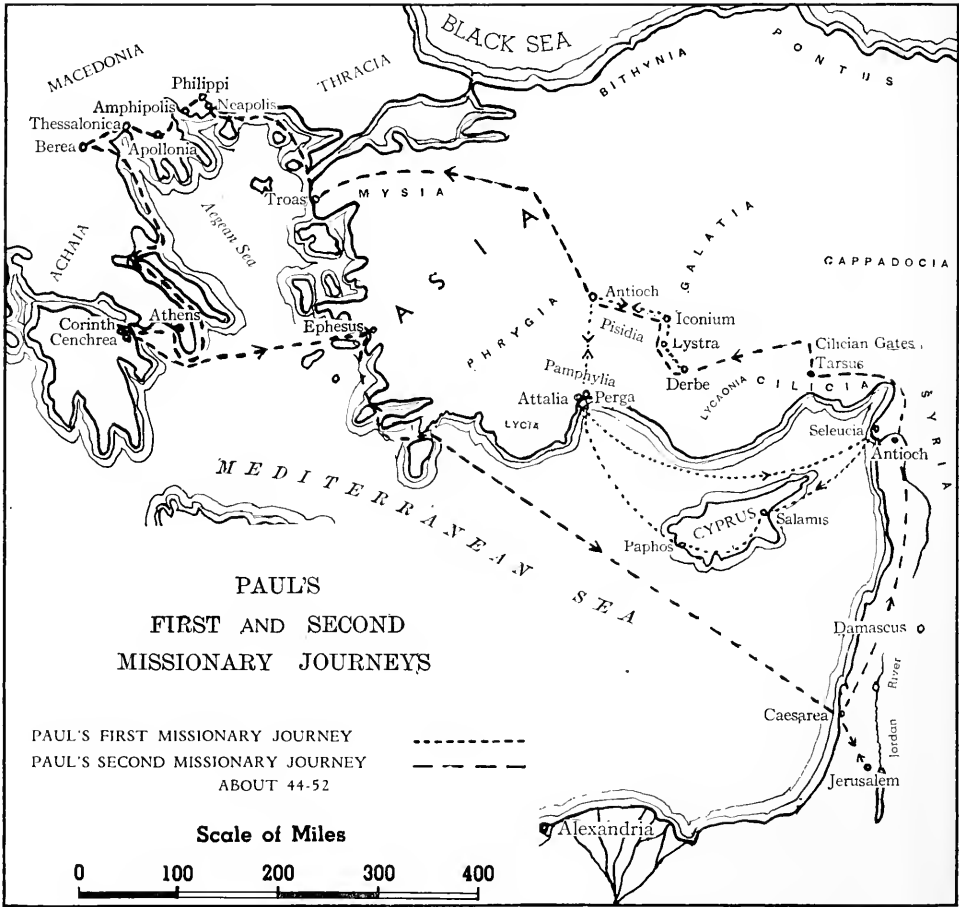
It was the Antioch church, with its cosmopolitan atmosphere, that promoted the interests of the Church Universal by heeding Christ's instructions: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

The missionary attitudes of the Jerusalem and Antioch churches developed along divergent lines which led to two schools of thought in the early Church. This threatened schism became serious, and was not resolved until the Gentile problem was settled at the Jerusalem Conference in A.D. 49 (Acts 11:19-30; 13:1).

Death of James and the Imprisonment of Peter.—When Herod Agrippa I (king of Judaea 41-44) came to power, he was anxious to curry favor with the Jews; so he "laid violent hands upon some who belonged to the church" (Acts 12:1). "He killed James the brother of John with the sword" (Acts 12:2). So far as is known, James became the first martyr of the twelve. This act of Herod's must have taken

place near the close of his reign in 44, possibly when Barnabas and Paul were in Jerusalem delivering the alms from the church at Antioch. When Herod saw that the murder of James "pleased the Jews, he proceeded to arrest Peter also" (Acts 12:3). But since it was the time of "Unleavened Bread," he thought it inadvisable to execute Peter until after the Passover. The night before Peter's planned execution, while he was under heavy guard, he was liberated by an angel. Peter made a hurried visit to the home of Mary, mother of John Mark, where he remained just long enough to tell his story before leaving the city. Herod soon returned to his home in Caesarea, where "an angel of the Lord smote him" (Acts 12:1-24).

Very little is known of Peter's activities after this time. The only reliable information concerning him comes from incidental statements in the New Testament. According to tradition, he labored in Asia Minor in the neighborhood of the Black Sea. He must have preached among the Jews principally. When he attended the Conference at Jerusalem (c.A.D. 49), where he is next heard of, and in which he took an active part, he was recognized as having been "entrusted with the gospel" (Gal. 2:7,8) to the Jews. Peter may have visited Rome late in life. Possibly he wrote his letter to the churches of Asia Minor from there. But the Roman Catholic Church's claim that he founded that church and was the first Roman bishop is not only without historical foundation, but is inconsistent with known historical facts. The tradition that he suffered martyrdom in Rome dates back only to the end of the second century.



CHAPTER 57.

PAUL'S FIRST MISSIONARY JOURNEY.

(See Map on Opposite Page).

Barnabas and Paul Ordained at Antioch.—When Barnabas and Paul returned to Antioch from Jerusalem in 44 or 45, they were accompanied by Barnabas' cousin John Mark, author of the Second Gospel. Some time after the three arrived, the Antioch church decided on a missionary program. By divine direction Barnabas and Paul were ordained for this work. Both may have been ordained as apostles, because thereafter Luke called them by that title (Acts 14:4,14). The work of this journey seems to have been restricted to the island of Cyprus and the cities of southern Galatia and Pamphylia, Roman provinces in Asia Minor. The two took with them as an assistant John Mark. Sailing from Seleucia, the seaport of Antioch, they arrived at the island of Cyprus, 60 miles off the coast, and Barnabas' original home. The company traversed most of the island's 100-mile length and arrived at Paphos on the southwest coast. Here the high point of their island visit was reached when Paul converted the Roman proconsul Sergius Paulus, after striking the sorcerer Bar-Jesus temporarily blind (Acts 12:25—13:12).

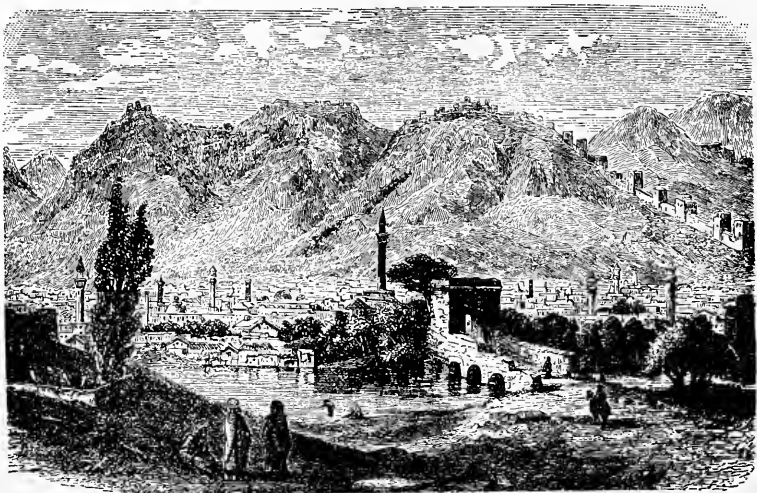
Saul Becomes Paul the Leader.—Two noteworthy changes now take place. Whereas Barnabas, the older, was the leader at first, now Paul becomes the leader. From "Barnabas and Saul" (Acts 13:2), Luke makes the change with the phrase, "Paul and his company" (Acts 13:13). Then he uses "Paul and Barnabas" (Acts 13:50). The other change has to do with Paul's name. Previously he had been known as Saul. Now that he is out in the Roman world, he uses his Greek-Roman name of Paul for the first time (Acts 13:9). From Cyprus the party sailed to Perga, where John Mark left the 2 others and returned home. What prompted this action has long been a matter of speculation among Biblical scholars. It has been suggested that Mark was not sympathetic to the acceptance of Gentiles, or that he resented Paul's assumption of leadership over his cousin. Whatever his reason, it seemed insufficient to Paul, as he subsequently indicated (Acts 13:13).

Paul Turns to the Gentiles.—No account is given of any work in Perga (in Pamphylia); but at Antioch of Pisidia (so-called to distinguish it from Antioch in Syria), "on the Sabbath day they went

into the synagogue and sat down" (Acts 13:14). When invited to speak, Paul made one of his great addresses (13:16-41). He ended the sermon with a quotation from the prophet Habakkuk which antagonized the Jews (13:41; Hab. 1:5). Paul was invited to speak on the following Sabbath and "almost the whole city gathered together to hear the word of God" (Acts 13:44). When the Jews observed the great interest of the multitudes, they were jealous and began to contradict Paul and to revile him. Then Paul turned to the Gentiles who were pleased to hear him quote what the prophet Deutero-Isaiah had written nearly 800 years before:

"I have set you to be a light for the Gentiles,
that you may bring salvation to the uttermost parts of the earth"
(Acts 13:47; see Isa. 49:6).

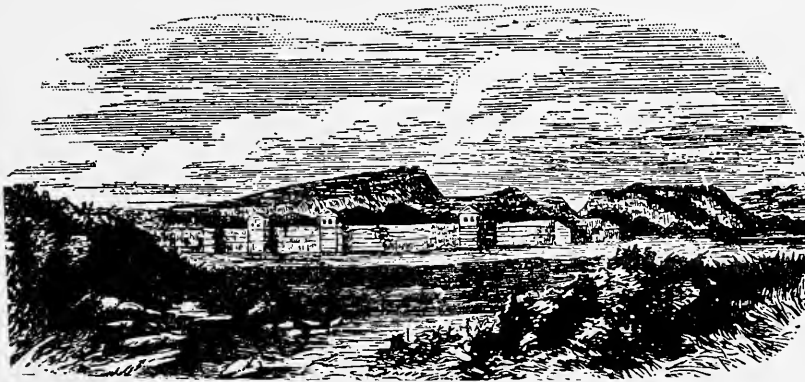
When the Jews stirred up the leading citizens against the visitors, "they shook off the dust from their feet against them, and went to Iconium" (13:51), about 85 miles to the southeast. The company was filled with joy, because much good had been accomplished (13:14-52).



Antioch.—Where disciples of Christ were first called Christians (Acts 11:19-26) and the birthplace of foreign missions.

Paul at Lystra and Derbe.—The missionaries were able to complete much good work at Iconium (the modern Konya) before their enemies drove them away by threatening to stone them. They fled south and preached at Lystra, Derbe and other cities in that region. Their experiences at Lystra are especially noteworthy. They began when Paul healed a lame man who "had faith to be made well" (14:9).

The citizens, who were polytheists and believers in the Roman pantheon, immediately concluded that their visitors were two of the gods. Paul took advantage of the situation and preached against idolatry (14:15-17). Timothy, Paul's future companion and assistant, probably was converted at this time—at least, his mother and grandmother were (16:1; 2 Tim. 1:5). Paul and Barnabas' success at Lystra, unfortunately, was cut short by the malignant influence of Jews who had followed them from Antioch (Pisidian) and Iconium. Paul was stoned, dragged out of the city and left for dead. But he was miraculously revived, and departed with Barnabas for Derbe the next day. In that city they preached the gospel and "made many disciples" (14:19-21).



Site of Perga.

Visits to the New Churches.—All of these cities were on or near the main east-west trade route. The missionaries could have reached home by a comparatively easy 400-mile trip overland. Instead, Paul and Barnabas retraced their steps from Derbe, and visited all of the newly formed churches. These, they organized by appointing presbyters (elders). They encouraged all the disciples to remain true to the faith in spite of the tribulations they might encounter. Nothing could attest to the spiritual courage and faith of these men more forcefully than their return to cities in which great personal danger awaited them (14:21-23).

The Gentile Mission Returns Home.—On the return trip, the two preached in Perga, then went to Attalia. From there they sailed for Antioch in Syria, where their home church was located. Cyprus was not visited on the return journey. The undertaking had been a complete success. No doubt, the Antioch church was anxiously awaiting

the report of its two workers. When they reported, the whole membership seems to have assembled for the first recorded missionary meeting. Paul and Barnabas gave a complete report; and all agreed that God approved their project, for "He had opened a door of faith to the Gentiles" (Acts 13 and 14).

The Jerusalem Conference.—Some of the events of this period stand out as landmarks in the history of the early Christian Church. Among these are the first Christian Pentecost, the martyrdom of Stephen and the Conversion of Paul. The stories of most of these events are well known; however there was one such event whose importance in the expansion of the Church is not emphasized as it deserves to be. This was the Jerusalem Conference.

Paul's acceptance of Gentiles into full fellowship in the church, without requiring them to comply with the Mosaic Law, revived the problem which was only temporarily settled when the case of Cornelius was disposed of (10:1—11:18). The seriousness of the situation facing the infant Church at that time is not given by Luke, because he stressed the favorable factors in the rapid growth of Christianity. It is only by studying Paul's references to the meeting and the incidents pertaining to it that we learn how crucial the problem was that the Apostolic Council at Jerusalem was called upon to decide.

There are several views as to what the course of events was preceding the conference at Jerusalem, so the exact cause of the threatened schism cannot be determined. There can be no doubt that the Pharisaic, or conservative, Jewish Christians were bitterly critical of Paul's methods. Some members of this group, no doubt with worthy motives, even went to Antioch to correct what they considered errors in the teaching of the Antioch church. There the Jerusalem Christian Jews greatly disturbed the local church by preaching that the Gentiles could not be saved unless they obligated themselves to keep the Jewish Law. Paul said they sneaked in as spies, and referred to them as "false brethren" (Gal. 2:4).

To clarify the situation, the Antioch church decided to submit the controversy to the apostles and elders at Jerusalem. It appointed a delegation, which included Paul and Barnabas, to represent it. Paul had received divine assurance that he was preaching the true gospel; and saw no good reason why he should submit to an inquisition at Jerusalem. At first he refused to go; then agreed to defend his teachings. Paul himself says he went because he was instructed to do so in a vision. When the Antioch delegation arrived, a meeting was held first with the heads of the Jerusalem church in an attempt

to reach a settlement prior to the conference. The Pharisees were most vehement in their demands at that time; but what the outcome was, we are not told (Acts 15:4). Later a conference was held at which only the apostles, elders and Paul and Barnabas were present. After much questioning, Peter, Barnabas and Paul, in turn, "related what signs and wonders God had done through them among the Gentiles" (15:12).

James, the Lord's brother and head of the Church, announced the decision in a memorable address. He agreed with the Antioch church in principle; and found support for that point of view in the prophets (15:16-18; Amos 9:11,12). A wholesome and irenic spirit pervaded the whole atmosphere of that meeting, and a complete settlement was agreed upon. James, Peter and John gave Barnabas and Paul the right hand of fellowship and their support. Paul was then recognized as the "Apostle to the Gentiles," who were to be received into full fellowship, and yet be free from compliance with the Law. The Church had faced a real crisis, but through a reasonable settlement a united Church emerged. To Paul, the Gentile question involved a basic principle of the gospel; and he never compromised on this principle. His defense of that principle assured the establishment of the Christian Church (Acts 15:1-35; Gal. 2:1-10).

CHAPTER 58.

PAUL'S SECOND MISSIONARY JOURNEY.

(See Map on Page 354).

Paul Departs on His Second Missionary Journey.—As soon as the controversy concerning Gentile Christianity was settled, Paul was anxious to resume his foreign missionary work. He proposed to his associate Barnabas that they visit the churches which they had established. Barnabas approved the plan, but wanted to take his cousin John Mark on the trip also. Paul, it seems, considered this little short of nepotism. He was unwilling to include an unfit assistant simply because he was a relative. The dissension caused Paul and Barnabas to separate. However, they were reconciled later, and Paul spoke in glowing praises of both Barnabas and Mark (1 Cor. 9:6; 2 Tim. 4:11; Col. 4:10). These latter two sailed for Barnabas' native island of Cyprus. There they founded new churches and visited those already established. Nothing more is recorded concerning Mark

until 10 or 12 years later, when he is found in Rome with Paul (Col. 4:10; Philemon 24). Paul took with him Silas (Silvanus), who was one of the messengers sent by the Jerusalem conference to deliver its decision to the church at Antioch.

Paul and Silas, traveling overland, first visited the churches in Syria and Cilicia. Then they followed the trade route through the Cilician Gates, visiting the churches that Paul had organized in southern Galatia on his first visit. At Lystra they were joined by Timothy, who became Paul's faithful and well-known companion. Paul was seeking a new field and may have had the Roman province of Asia in mind, but he was forbidden by the Holy Spirit to preach there (Acts 16:6). He was forbidden also to preach in Bithynia (16:7), and so traveled on to Troas (15:36—16:8).

It is impossible to form an adequate picture of the traveling difficulties that Paul and his companions encountered. We cannot interpret them in terms of our present-day conveniences. As to the distances that Paul traveled, the reader might be given some assistance by comparing the lengths of Paul's journeys with familiar distances in our country. For example, the distance from Jerusalem to Rome is approximately 1,500 miles. This is about the distance from Jacksonville, Florida, to Denver, Colorado. Furthermore, Jerusalem and Rome lie in the same general latitudes respectively as Jacksonville and Denver. Consequently, if a map of the United States were superimposed upon a map of the Roman Empire of Paul's time, drawn to the same scale, so that Jacksonville were over Jerusalem, then Denver would lie almost over Rome.

Paul's second and third missionary trips were each about the equivalent in distance of a journey from Jacksonville to St. Louis by way of Chicago.

The Evangelization of Macedonia.—At Troas occurred one of the most momentous events in history! There Paul had a vision in which he saw a man of Macedonia who pleaded with him, saying, "Come over to Macedonia and help us" (Acts 16:9). This theophany convinced the missionary that he was to carry the Gospel to Europe. This event, coupled with many other favorable factors, determined the course that Christianity was to take in the world. Because of Paul's vision, and because he heeded its call, Europe was Christianized. And from Europe, our forefathers brought the Christian faith to American shores. It is evident that Luke, author of the Third Gospel and of the Book of Acts, joined the party at Troas, because from

there on the company is referred to by him as "we" (16:10). Paul immediately led the party into Macedonia (now the northern part of Greece).

Churches were organized at Philippi, Thessalonica (now Salonika) and Berea (now Verria). The church at Philippi became an important center of Christianity, and was always a favorite with Paul. Luke was left there, and seems to have remained for 6 or 7 years. At Philippi Paul converted Lydia, the woman from Thyatira; exorcised the soothsaying maid of an evil spirit; was imprisoned without trial; and converted the jailer and his family. In all of these cities, the Jews made trouble for the evangelists. Finally, to avoid falling into the hands of his persecutors, Paul went on to Athens. Silas and Timothy remained in Berea (16:9—17:15).



Ruins of Philippi.

The Mars Hill or Areopagus Address.—When Paul arrived in Athens, conditions there were quite different from what they had been in the city's Golden Age, five centuries earlier. But it was still the home of philosophers, with whom Paul had many discussions. There were two dominant philosophies at that time. Paul was sympathetic with the serious and religious-minded followers of Stoicism. But he had little time for the irreligious Epicureans, who believed that the pursuit of pleasure was the chief aim in life. Athens was not a fertile field for Paul's labors, and his stay there was disappointing to him. After he had been in the city for some time, the philosophers made a formal arrangement for him to speak to them. It was on that occasion that

he delivered the famous address on Mars Hill before the Council of the Areopagus (Acts 17:22-31). The address must have been much longer than the record left by Luke, who was not present.

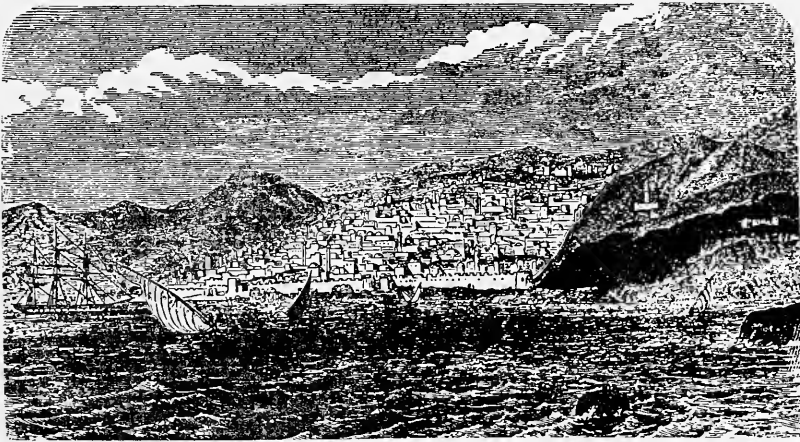
For at least a part of the time, Paul was alone in Athens (1 Thess. 3:1). But Silas and Timothy must have followed him there from Beroea in accordance with his instructions (Acts 17:15). Paul became anxious about the Macedonian churches, and dispatched Timothy to Thessalonica and, apparently, Silas to one of the others (1 Thess. 3:12). When the two returned to Athens with their reports, Paul had gone to Corinth, and the two followed him there (Acts 17:16—18:5).

Paul's Year and a Half in Corinth.—In Corinth, the other large city of Achaia (southern Greece), Paul's efforts were crowned with great success and he was encouraged to remain for "a year and six months" (18:11). Soon after his arrival, he became acquainted with a Jewish couple named Aquila and Priscilla. They were refugees from Rome, whence they had been expelled by the decree of Caesar (Claudius) in 49 or 50. Like Paul, they were tent-makers. He stayed with them for awhile, and possibly during his whole time in Corinth.

Paul used the same procedure in every strange city. He preached in the synagogue until the Jews forced him out; then he and his converts would withdraw and organize a Christian church. There men of all races would be welcome. In Corinth his converts included Crispus, the leader of the synagogue (1 Cor. 1:14). The opposition was led by Sosthenes, the successor of Crispus. When Gallio became proconsul (in 51 or 52 according to a Delphian inscription), Paul's enemies charged him with "persuading men to worship God contrary to the law" (Acts 18:13), and haled him into Gallio's presence. The proconsul sensed at once that the charge was the result of a theological controversy. "And he drove them [the Jews] from the tribunal" (18:16). Nor did he interfere when the onlookers (Greeks) seized and beat Sosthenes (18:1-17).

Paul's Letters to the Thessalonians.—When Silas and Timothy returned from Macedonia, they brought good reports of the devotion and constancy of the converts there; and they also brought money sent by the Philippians (2 Cor. 11:9; Phil. 4:15). Because of this gift, Paul no longer had to work at his trade to support himself, and now devoted all his time to preaching. The good report that Timothy brought of the church at Thessalonica prompted Paul to write his first epistle to that church. This is the oldest of Paul's preserved letters; and, with the exception of James, the oldest book in the New Testament. Paul commended the church for its steadfastness, but he had

other things to say too. Luke had been left with the church at Philippi, and Silas and Timothy at Berea, but no one had been left with the Thessalonians. At most, the missionaries had been there but a few weeks. Paul had preached in the synagogue on 3 Sabbaths; then founded the Christian church. Doubtless he was forced to flee soon thereafter. Hence this church needed much doctrinal instruction, especially since its membership was principally Gentile. The known facts and circumstances surrounding Paul's stay in Corinth lead us to believe that these letters were written in A.D. 50 or 51. He must have written them soon after his arrival; and his appearance before Gallio, referred to above, in 51 or 52 was undoubtedly about a year later.



Thessalonica (Now Salonika).

When Paul wrote the second epistle, he was beset by troubles of his own in Corinth, and the letter is not so cheerfully hopeful as the first. Apparently his first letter had been answered at once; and he wrote the second to correct some false impressions revealed by the letter from Thessalonica, especially misconceptions concerning the Second Advent. This second letter also contains exhortations regarding conduct and church discipline (see 1 and 2 Thessalonians).

The Pauline Letters.—Many people do not realize that Paul's letters comprise nearly one-half of the books of the New Testament. There is no way of knowing how many other letters he may have written that have not been preserved. Paul's letters were written to meet specific needs of young Christian churches. Most of these churches were established by the apostle himself; therefore, the letters to them are largely pastoral in nature.

Paul traveled great distances during his missionary journeys; thus the churches that he founded were scattered over a large area. It was impossible for him to visit these churches often or to settle their problems as they arose. Paul handled these situations by writing letters. Of course many different situations demanded Paul's attention; consequently the letters dealt with many different subjects. Paul's letter to the Romans, the most important epistle of the New Testament, is primarily theological. The so-called pastoral letters deal principally with administrative matters. Several of the letters discuss ethical questions, while some are concerned mostly with personal affairs. No letter is devoted wholly to one subject, and nearly every letter contains advice or instruction on several matters.

As stated earlier, Paul makes few references to Christ's ministry, miracles or parables in any of his letters. The principal reason why Paul omitted accounts of these events from his sermons and letters was discussed in the paragraphs on Paul's Theology. That is, he was emphasizing the Cross: The Crucifixion and the Resurrection. Paul had not known Jesus before the Resurrection, but many of those associated with the Lord during His earthly ministry were still alive. Paul knew that his special message was the "word of the Cross." Hence it was only natural that he left the recording of accounts concerning Jesus' life and ministry to those who possessed first-hand knowledge of these events.

Another reason why Paul did not emphasize in his letters the words and actions of the Messiah during His ministry is to be found in the purpose of Paul's letters. These epistles were written to correct or to meet the needs of specific situations. Then, too, they were addressed "to those sanctified in Christ Jesus" (1 Cor. 1:2). Such individuals would have been instructed in the historical aspects of Jesus' life when they were received into the church. Hence it was unnecessary for Paul to devote any part of his letters to these matters.

Additional details concerning the various Pauline letters are given in a later chapter.

Paul Returns to Antioch.—When Paul left Corinth, he took with him his friends Priscilla and Aquila. When the party arrived at Ephesus, Paul's prohibition "to speak the word in Asia" (Acts 16:6) must have been revoked, for "he himself went into the synagogue and argued with the Jews" (18:19). The impression he created was very favorable, and he was requested to remain. This entreaty he refused, but he did leave Priscilla and Aquila with them. Leaving Ephesus, Paul landed at Caesarea; and, going 75 miles out of his

way, he "went up and greeted the church" at Jerusalem. His purpose in doing this probably was to keep the ecclesiastical authorities there informed of his work, so that all Christian efforts might be co-ordinated. Paul then proceeded to his home church at Antioch, and reported on the results of his Second Missionary Journey (18:18-23).

CHAPTER 59.

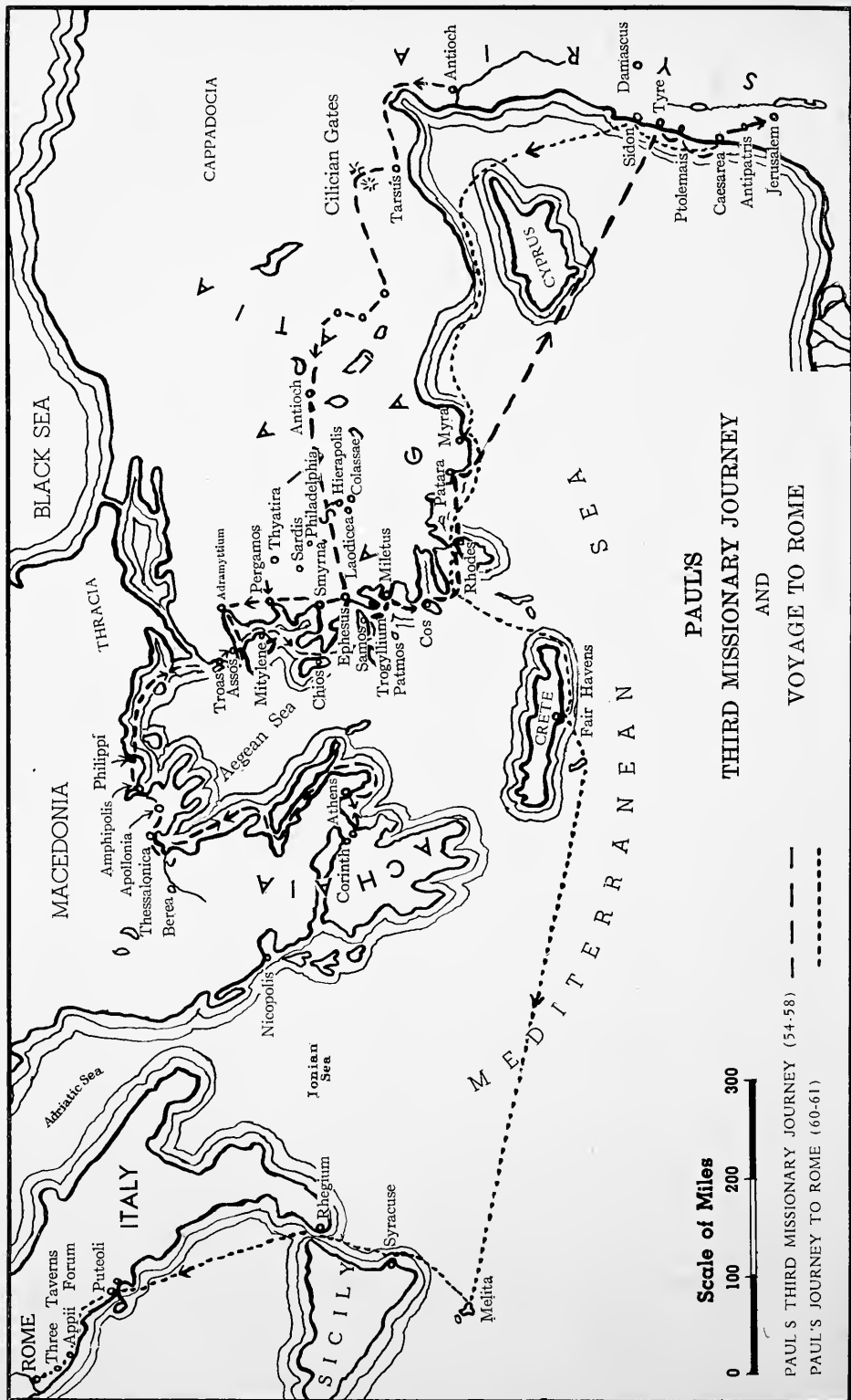
PAUL'S THIRD MISSIONARY JOURNEY.

(See Map on the Following Page).

Paul Begins His Third Missionary Journey.—After "some time" in Antioch, Paul set out on his third missionary journey. To reach Pisidian Antioch, he followed the same route that he had taken on his previous trip. Along the way he revisited the churches he had founded on his first journey, and visited on his second. Whether he visited other regions of Galatia and Phrygia has been the subject of much discussion among Biblical scholars. From Pisidian Antioch, Paul traveled almost due west to Ephesus, the capital and great commercial center of Asia.

Paul at Ephesus—A.D. 54 - 57.—Paul made this city his headquarters for about 2½ years of intense activity—he speaks of the period as "3 years" (Acts 20:31). For three months he spoke in the synagogue, and for 2 years in the school of Tyrannus (19:8-10). Priscilla and Aquila had been active in telling of Christ, but still attended the synagogue. In the meantime, a learned Jew named Apollos from Alexandria had been preaching there. Luke says "he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John" (18:25). Apollos had gone to Corinth when Paul arrived. Apollos' eloquence and learning concerning the Scriptures made him a powerful figure in Corinth (18:27,28; 1 Cor. 1:12; 3:6,22). Paul found there 12 disciples of John the Baptist, but their history is too meager and vague to be fully understood. Paul instructed them, and "they were baptized in the name of the Lord Jesus. And when Paul had laid his hand upon them, the Holy Spirit came on them" (Acts 19:5,6). An interesting and convincing account is given in the text of how Christianity prevailed over the system of magical incantations that had existed there (19:13-20).

Opposition of Commercialized Paganism.—Paul encountered a new form of opposition in Ephesus. The silversmiths there made



PAUL'S
THIRD MISSIONARY JOURNEY
AND
VOYAGE TO ROME



PAUL'S THIRD MISSIONARY JOURNEY (54-58) — — — —
PAUL'S JOURNEY TO ROME (60-61) - - - - -

small silver shrines which were models of the large temple of Diana. These were sold to the pilgrims who came to worship at the temple. When many of the pagans became Christians, this business suffered. One of the silversmiths named Demetrius gathered the craftsmen and workers, and so aroused their feeling of self-protection that a mob scene developed. Two of Paul's Macedonian companions were seized, but Paul was persuaded to avoid the trouble. The authorities calmed the mob, but the threatened violence made it inadvisable for Paul to continue his labors there; and he departed for Macedonia (19:23—20:1).

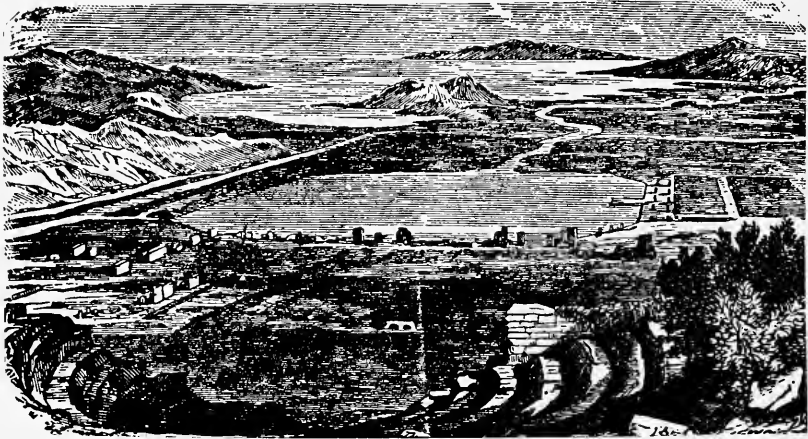
Galatians and First Corinthians.—Disconcerting reports from the Galatian churches were reaching Paul. The narrow-minded Jews were attacking both Paul and his doctrine, with considerable destruction to the churches in that area. The church was being given a severe test. Paul's letter to the Galatian churches is largely a defense of himself and the gospel given to him "through a revelation of Jesus Christ" (Gal. 1:12). This he does so magnificently and logically that the letter has been called "The Magna Charta of Christian Liberty."

Paul also received disquieting reports at Ephesus concerning the church at Corinth. As a result, he sent that church a letter which has been lost, but what appears to be a part of it is found in 2 Cor. 6:14—7:1 (1 Cor. 5:9). That letter of Paul's was apparently answered, and the answer delivered to Paul at Ephesus by three men from Corinth (1 Cor. 16:17). In their answer, the Corinthians asked several questions; and, apparently, Paul asked the three a few questions also. Information about quarreling among the members of the Corinth church had been brought to Paul by Chloe's family (1 Cor. 1:11). Paul's second letter to the church at Corinth, known as First Corinthians, was written to answer their questions, and to instruct them in ecclesiastical and administrative matters. Paul did not hesitate to rebuke them when stern treatment was needed. Following the writing of his second letter, Paul must have visited Corinth in person, for, when he is about to visit them later, he refers to it as his third visit (2 Cor. 12:14; 13:1). Paul also must have written a third letter (now lost) and sent it by Titus (2 Cor. 2:3,9; 7:8-16). Chapters 10-13 of 2 Corinthians are thought by some to be a part of that third letter.

The letter to the Galatians was written in A.D. 55, while the three letters to the Corinthians were written in A.D. 56 or 57.

Paul's Journey to Macedonia.—When Paul departed from Ephesus for Macedonia, he planned to meet Titus, who was delivering his third letter to Corinth, in Troas. He intended to join Timothy and

Erastus in Macedonia, whither he had dispatched them (Acts 19:22). Before leaving Asia, however, Paul suffered a serious illness which caused him to change his plans (2 Cor. 1:8,15,16,23). When he arrived at Troas, Titus failed to join him. Paul was so greatly concerned about the Corinthian church that he did not feel like preaching, even though he had opportunities to do so. Instead he proceeded to Macedonia (2 Cor. 2:12,13).



Site of Ephesus.

In the foreground are shown the ruins of the theatre which had a seating capacity of 24,500. The temple to Diana here was four times as large as the Parthenon at Athens; and was one of the Seven Wonders of the Ancient World.

Paul Writes Second Corinthians.—When Titus finally arrived, he brought good news for Paul. The evangelist was comforted to hear that discipline had been restored in the church; and was touched by Titus' account of the zeal of the Corinthians for him. The report prompted Paul to write his fourth letter to the church at Corinth. This letter is found in 2 Cor. 1-9, less 6:14—7:1. The letter was sent to the church in the care of Titus and two others who were gathering alms for the Christians at Jerusalem. Our New Testament Book of 2 Corinthians, therefore, seems to contain all of Paul's fourth letter to the Corinthian church (2 Cor. 1:1—6:13; 7:2—9:15), as well as a part of his first letter (2 Cor. 6:14—7:1), and possibly a part of his third letter (2 Cor. 10-13) to that church.

Paul in Greece.—The Greece of Paul's day was divided into two parts: the northern, known as Macedonia; and the southern, known

as Achaia. When Luke speaks of Greece, he means Achaia (Acts 20:2). How long Paul spent in Greece cannot be accurately determined. He left Ephesus in June of A.D. 57 (just after Pentecost—1 Cor. 16:8). He suffered illness before reaching Greece (2 Cor. 1:8). Some months were spent in Macedonia; then, after three more months at Corinth in Achaia, he was back in Philippi for the Passover Feast in April of 58 (Acts 20:6). Undoubtedly, Paul visited and confirmed all the Macedonian churches; and it may have been at this time that he included Illyricum, northwest of Macedonia, in his journeys (Rom. 15:19). The three winter months of 57-58, Paul spent in Corinth. From there he planned to sail for his homeland, Syria. But a plot against his life led him to return through Macedonia, and sail, instead, from Philippi for Troas (Acts 20:3). This plot against Paul explains the large bodyguard he took on his trip from Corinth to Philippi (20:4,5). Several of these men were also delegates from the churches of Greece, Asia and Galatia bearing gifts to the Jerusalem church, which was then in great distress. This aid from distant churches was a project close to Paul's heart, not merely because of the financial relief it would give, but because such helpful acts aided in binding Jesus' followers together in Christian fellowship. While Paul remained in Philippi for the Passover, the seven preceded him to Troas (20:1-6).

Paul's Letter to the Romans.—This letter was written by Paul when he was in Corinth during the winter of 57-58. The background of this letter is both interesting and instructive. It is necessary to know this background for full appreciation and understanding of the letter. A Christian church had long been established in Rome, possibly by some of those present at the First Christian Pentecost in Jerusalem (Acts 2:10). This church probably had converted some Romans; and Paul states that the membership had been augmented by some of his own converts. Priscilla and Aquila, his co-workers during his first visit to Corinth, had returned to Rome (Rom. 16:3); and many more of his personal Christian friends were there (Rom. 16). Paul had long wished to visit Rome; and planned a trip there, and even as far west as Spain, when his work in Asia Minor and Greece was completed. But now he felt compelled to present the gifts from his churches to the mother church at Jerusalem in person. Since many attacks had been made upon his life and his enemies were steadily increasing in numbers, he was not certain that he would live to see Rome. Furthermore, he had received no divine call to visit the capital. However, the fact remained that the Roman church had been neither visited nor instructed by an apostle, and there was no great prob-

ability that it ever would be. Paul felt that it ought to have a complete statement of the gospel and an understanding of the way of salvation. Paul, therefore, expounded the gospel until his letter became a treatise, which has been called "The Constitution of Universal Christianity." Coleridge said it was "the most profound work in existence."

Paul at Troas.—Luke, whom Paul had left at Philippi when a church was founded there about 7 years earlier, now joined the apostle. The two men sailed for Troas, where the other seven were waiting. There they remained for seven days; and held a meeting on the first day of the week. As the meeting was at night and the Jewish day began at sundown, the meeting described probably was held on Saturday evening. The service is especially noteworthy for two reasons. The account indicates that a part of the church service was the breaking of bread, which is now known as the celebration of the Lord's Supper. The account also relates one of the two recorded resurrections of the New Testament where Jesus was not present. During Paul's long sermon, which lasted until midnight, a young man named Eutychus sat in a window. As Paul continued to preach the young man went to sleep, fell out of the third story opening and was killed. Some scholars claim that the young man was only knocked unconscious; but Luke, who was a physician, says he was dead and Paul brought him back to life (Acts 9:36-41; 20:6-12).

The Trip to Jerusalem.—The remainder of Paul's journey to Jerusalem is described in detail in the text. It contained at least two remarkable experiences (Acts 20:13—21:16). When the ship on which the company was traveling stopped for some time at Miletus, about 35 miles south of Ephesus, Paul summoned the elders from Ephesus for a conference. From the text of his address to them, it is obvious that he sought an opportunity to talk to the leaders alone. In his discourse he warned them of the spiritual perils ahead; and solemnly charged them with their responsibility to God for the care of the church. Then after an affectionate and touching farewell, which they all regarded as a final parting, Paul left (20:17-38). The ship stopped at Tyre, where Paul visited with the disciples for 7 days while cargo was being unloaded. There Paul was warned against going to Jerusalem, but he was determined to proceed. Visits also were made at Ptolemais (now Acre) and Caesarea. The party left the ship in Caesarea, remaining for several days in the home of Philip the Evangelist. There a prophet named Agabus prophesied the fate that awaited Paul at the hands of the Jews in Jerusalem. But Paul was

undaunted, and he could not be persuaded to abandon his course. With his company he went on to Jerusalem, and there ended his third missionary journey just before Pentecost in A.D. 58 (18:23—21:16).

Paul in Jerusalem.—When Paul and his party arrived in Jerusalem, they were enthusiastically welcomed by the Christians. Paul wasted no time in making a report of his third journey to James, the Lord's brother and head of the mother church, and to the elders. They all gloried in Paul's great work in the West. Then James informed Paul that the conservative Christian Jews in Jerusalem were suspicious of his loyalty. James proposed a method of proving to them that Paul was a good Jew, as well as a good Christian. There were then four Nazirites performing a vow which had yet a week to run. James' plan was to have Paul join these four in the Temple and defray all the expenses. The idea seemed good to Paul and he acceded. The Christian Jews, whom James had in mind, were satisfied. The problem seemed solved when some non-Christian Jews from Asia spread false reports that Paul was advising Jews to forsake the Mosaic Law and practices; and that he had taken a Gentile into the Temple. The seven days were almost completed when Paul's enemies aroused a large number of Jews, who seized Paul and dragged him out of the Temple. They were about to murder him when Claudius Lysias, the Roman tribune, intervened. As Paul was being led into the barracks, he requested, and received, permission to address the mob. In his defense is found one of his own accounts of his conversion. He was unable to complete his plea, because of the turmoil caused by his mention of the word "Gentile" (Acts 21:17—22:29).

Summary of Paul's Missionary Journeys.—Paul's work in the West occupied most of his time during the 12-year period from 56-68. His travels there are logically divided into three journeys. There is no record that Paul ever referred to his missionary work in the West as being divided into journeys, but early historians found it convenient to do so; and the plan has been continued.

The first journey was probably the shortest one in both distance traveled and time spent in the field. On this trip Paul developed more fully the gospel he had been commissioned to preach; and indicated that he had been called to be the Apostle to the Gentiles. Most of his preaching was done in the high country of southern Galatia, that is, in and around Pisidian Antioch.

Paul's second journey carried him as far west as Corinth, where he spent a year and a half. Like the first journey, this one is also noteworthy for two reasons: Paul's vision at Troas, which affected

the course that Christianity was to take in the world; and our introduction to Paul the letter-writer. It was on this trip that he wrote the first of his preserved letters.

On Paul's third journey, he also traveled as far west as Corinth, but seems to have spent only three months there. Ephesus, where he spent 2½ or 3 years, was the center of his work on this trip. Like each of the others, this journey also has two outstanding features. Paul wrote many of his letters while on this trip; and he initiated the practice of gathering alms throughout a large area for the relief of a stricken community.

CHAPTER 60.

PAUL'S ARREST AND ROMAN IMPRISONMENT.

(See Map on Page 366).

Paul Before the Sanhedrin.—Lysias was anxious to know the facts about Paul, and so he convened the Sanhedrin, the highest court of the Jews. Paul's life was now at stake, and he knew that he could not expect justice before the council. His unlawful mistreatment by the corrupt high priest Ananias was proof of this—if any proof were needed! Paul knew that the council was composed of Pharisees who believed in the Resurrection and a future life, and of Sadducees who rejected these tenets. The prisoner then "cried out in the council, 'Brethren, I am a Pharisee, a son of Pharisees; with respect to the hope and the resurrection of the dead I am on trial'" (Acts 23:6). The Pharisees wanted to release him immediately. But the Sadducees attacked the prisoner; whereupon "a dissension arose," and the assembly was converted into a fighting mob. The tribune, Lysias, then rescued Paul for the second time, and again placed him in the barracks. That night in a theophany, Paul was assured that he would realize his great desire to visit Rome (22:30—23:11).

Paul Imprisoned at Caesarea.—A plot was formed against Paul's life. It is probable that the actual murder was to be performed by the "Assassins," whom Ananias often hired to dispose of his enemies. The son of Paul's sister learned of the plan, and informed the tribune. Lysias, despairing of help from the council in clearing up the case, secretly sent the prisoner under heavy guard to the governor at Caesarea. This was the inefficient Antonius Felix, procurator (not

governor) of Judaea, whose cruelty had brought about the formation of the "Assassins." Felix immediately had Paul placed in prison awaiting the accusers (23:12-35).

Paul Before Felix.—After 5 days Ananias and the elders, together with an orator whom they had hired to present their case, arrived in Caesarea. The charges placed against Paul were the general ones of sedition and profanation of the Temple. Paul had no difficulty in defending himself very ably; for, as he repeated, he was on trial because of his beliefs. Felix delayed his decision on the pretext of wanting a more complete report from Lysias. Felix and his wife Drusilla, the youngest daughter of Herod Agrippa I, and a Jewess who had left her husband to marry the Gentile Felix, were both greatly alarmed by Paul's teaching. The procurator let it be known that the prisoner could gain his freedom by the payment of a bribe. This proffer Paul refused. To prevent displeasing the Jews, Felix delayed his decision, so that when he was succeeded two years later (c.60) by Porcius Festus, Paul was still in prison at Caesarea (Acts 24).

Paul Before Festus and Agrippa II.—Three days after his arrival in Caesarea, Festus went to Jerusalem. There Paul's enemies entreated the new procurator to send the prisoner to Jerusalem for trial. The real reason for this request was their belief that, if sent, Paul might be ambushed and killed on the way. The request was refused, but Festus arranged a hearing for a week or so later in Caesarea. This hearing was similar to the one before Felix. "But Festus, wishing to do the Jews a favor, said to Paul, 'Do you wish to go up to Jerusalem, and there be tried on these charges before me?'" (Acts 25:9). Paul realized that even if he reached Jerusalem alive, the Sanhedrin would condemn him to death. So he selected the only alternative offering any hope at all. He took advantage of his Roman citizenship and appealed to Caesar. Caesar at that time was the infamous Nero (54-68), but Paul's appeal assured him a visit to Rome, even if it meant death.

Some time thereafter King Herod Agrippa II and his sister Bernice, who had deserted her husband and now lived with her brother as his wife, arrived at Caesarea to welcome Festus. The two visitors were the brother and sister of Drusilla, the immoral wife of Felix. These three were the children of Herod Agrippa I, who, as king of Judaea, murdered the Apostle James in 44. They were the grandchildren of Herod Antipas, who murdered John the Baptist. They were the great-grandchildren of Herod the Great, who murdered the babies of Bethlehem in the hope of destroying Jesus. Festus laid Paul's case before the king, who expressed a desire to hear the man

himself. So Paul was brought before Agrippa II, Bernice, Festus, military tribunes, and other prominent men of the city. Paul delivered one of the greatest addresses of his life. He not only defended himself but recounted his life and experiences, including his conversion; then told of his work. In spite of Paul's knowledge of the corrupt and depraved character of his listeners, he seriously attempted to convert them. They already had heard much concerning the church and Christianity, for, as Paul reminded them, "This was not done in a corner" (Acts 26:26). When the prisoner had withdrawn, Agrippa must have expressed the opinion of all Paul's audience when he said to Festus, "This man could have been set free if he had not appealed to Caesar" (26:32) (Acts 25 and 26).

Paul's Voyage to Rome.—Luke gives such a vividly detailed account of the journey to Rome that much of the information now possessed about sea travel and navigation in the first Christian century comes from his narrative. Following Paul's appeal, Festus committed the prisoner to jail where he was kept in easy confinement. In fact, during Paul's period of imprisonment at Caesarea he was visited frequently by Philip and other friends. At the first opportunity, he was sent to Rome. That was in the fall of 60. Paul and some other prisoners were sent in the charge of a centurion of the Augustan Cohort, named Julius. The evangelist was accompanied by Luke and Aristarchus, a Thessalonian. Paul was treated kindly; and when the ship stopped at Sidon the next day, he was permitted to spend several days with his friends there. Because the winds were unfavorable for traveling directly west, the ship went north, then sailed west along the coast of Asia Minor.

At Myra on the coast of Lycia, the centurion transferred his soldiers and prisoners to a ship going to Italy. This ship, after much difficulty, reached Fair Havens near Lasea on the south coast of Crete. It was now October as "the fast [Yom Kippur] had already gone by" (Acts 27:9); and the time of year had arrived when navigation was dangerous. Paul advised the centurion, who was in command, to avoid danger by wintering there. But the captain and the owner of the ship wished to winter at Phoenix, about 50 miles to the west, where there was a more favorable harbor. Before reaching Phoenix the ship was struck by a "northeaster," so tempestuous that on the second day, the crew began to jettison the cargo; and on the third day, threw the ship's furniture overboard. There were neither sun nor stars by which to navigate, and all on board gave up hope of being saved. Then an angel appeared to Paul, and said, "Do

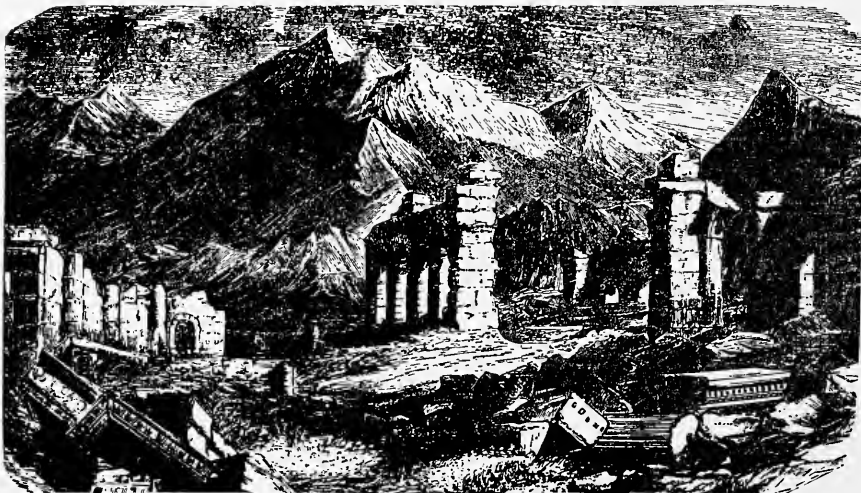
not be afraid, Paul; you must stand before Caesar; and lo, God has granted you all those who sail with you" (27:24). When Paul imparted this cheering news to the other 275 on board, they were all greatly encouraged. About midnight of the fourteenth day, the ship anchored off land. The next morning, the ship was wrecked on the coast of the island of Malta. The soldiers planned to kill the prisoners lest they escape, but the centurion prevented them from carrying out their purpose. All on board escaped to land.

The whole population of Malta was very generous in its hospitality to the victims of the shipwreck, especially was this true of the Roman representative, Publius. The prisoners and crew members spent 3 months on the island. While there Paul miraculously escaped death after being bitten by a viper. He performed many cures, one being the healing of Publius' father. The inhabitants concluded that Paul was a god, and presented him and Luke with many gifts. About February of A.D. 61, the party sailed for Italy in a vessel that had wintered at Malta. After some delays the ship landed at Puteoli, where Christian friends invited Paul and his associates to visit for seven days. Puteoli is over 100 miles southeast of Rome, but when the Christians in the capital heard that Paul was coming some of them went out of the city to meet him. One group met him over 40 miles from the capital. When Rome was reached, Paul, though guarded by a soldier, was permitted to live by himself in a rented dwelling (27:1—28:16).

Paul's First Imprisonment in Rome.—Luke states that Paul was imprisoned in Rome for two years, but the story of those two years is far from complete. Some information regarding Paul's experiences there is contained in his letters written in that period, especially the ones to Philemon and the Philippians. No one mentions his trial, if he had one. Had he been executed at the end of the period, undoubtedly Luke would have related the fact. The presumption is that he was set free; and there is some evidence to support such a view. Luke does inform us that Paul lost no time in expounding the gospel. Being a prisoner, Paul was not permitted to visit the synagogues or the church, so he summoned the leading Jews of the city to his home. He presented his case to them. Having no evil reports from Judaea about him, they asked to hear his views in full. Great numbers came on the appointed day, and he explained the gospel to them from morning until evening. As usual, some believed and others did not. Paul was provoked with the doubters; and, after quoting Isaiah (Isa. 6:9,10; Acts 28:26,27) to them, rebuked them by saying: "Let it be known to you then that this salvation of God has

been sent to the Gentiles; they will listen" (Acts 28:28; see Ps. 67:2). This experience did not discourage Paul. He continued to welcome and preach to all who came to him during the two years, "quite openly and unhindered" (28:17-31).

Epistles of the Captivity.—While Paul was under arrest in Rome from 61 to 63 or 64, he wrote four letters known as the "Epistles of Captivity." Three of these, Colossians, Philemon and Ephesians, seem to have been written in that order early in the two-year period. Philip-pians was written much later. From these letters it is known that Paul was ably assisted in his work by Timothy, Tychicus, Aristarchus, John Mark and Luke. The letters also attest to the fruits of this group's



Ruins of Laodicea.

Paul wrote a letter to the Christian church here which is possibly the one known as the Letter to the Ephesians (Col. 4:16).

labors, even to the conversion of Onesimus, a runaway slave (Philemon). Some of Caesar's official family also were converted, because at one time Paul included greetings from all the saints, "especially those of Caesar's household" (Phil. 4:22). Paul must have carried on a very active correspondence with his friends and various churches during his imprisonment. Several references are made by him and others to other letters written in that period, but now lost.

The group of three, Colossians, Philemon and Ephesians, written in late 61 or 62, are closely related in many respects. All three were delivered by Tychicus, and the ones to the Colossians and to Paul's friend Philemon, who resided at Colossae, were sent to Colossae at

the same time. On that journey Tychicus was accompanied by Onesimus, who was being returned to his master. In addition to the letters, both men carried oral messages (Eph. 6:21,22; Col. 4:7-9; Philemon v.12). It seems reasonable to assume that Paul, about to send Tychicus to Colossae with a letter for the church, also attended to the matter of putting Onesimus straight with his master. Both of these letters also allude to Archippus, an officer in the church and an intimate of Philemon, possibly his son (Col. 4:17; Philemon v.2). Both letters carry greetings from Paul, Mark, Timothy, Aristarchus, Epaphras (Paul's "fellow prisoner in Christ Jesus"), Luke and Demas (Col. 1:1; 4:10-14; Philemon v.1,23).

Paul's Letter to Philemon.—The background of this message is contained in the letter itself. It is a purely personal note to a friend on a personal matter. When and where Paul converted Philemon are unknown. There is no record that Paul had ever been in Colossae. But he may have visited there when he was located for three years at Ephesus, slightly more than 100 miles away. Or he may have stopped at Colossae en route to Ephesus from Antioch on his second missionary journey. Paul sends greetings to Apphia, who must have been the wife of Philemon, and to Archippus, who must have been a close relative. The subject of the letter is Onesimus, a runaway slave. He must have been a very intelligent young man, because Paul was anxious to have him back; and hinted very strongly that he should be set free. From the information available, it seems clear that Onesimus was no ordinary galley slave. The most intelligent group in the early Roman Empire was composed of Greeks, many of whom had been reduced to slavery. In fact, it was quite common to find a Greek slave serving as instructor to his master and his master's household as well. What the outcome of Paul's appeal was is not known, but there is a tradition that Onesimus was set free and later became a bishop. One writer tells of a bishop by that name at Ephesus.

The Letter of Paul to the Colossians.—Epaphras, who was connected with the church at Colossae as one of its organizers or as its minister, became associated with Paul in Rome as his "fellow prisoner in Christ Jesus" (Col. 4:12; Philemon 23). Exactly what Paul meant by that phrase cannot be determined, but Epaphras gave Paul an exceptionally good report of the Colossians. There seemed to be but one difficulty. Gnostic philosophy was finding acceptance at Colossae. Its teachers were attempting to absorb Christianity, thus making Jesus one of its many spirits. Paul realized that the general

acceptance of such teaching would obscure the eternal glory of Christ and the Christian Gospel. The primary purpose of his letter, therefore, was to combat that movement. Paul starts his argument at Colossians 2:8.



Colossae (Now Chonass).

The Letter of Paul to the Ephesians.—Most scholars feel that this letter was written at the same time as Colossians and Philemon, and that Tychicus delivered all three of them on the same trip. Their internal evidence warrants this conclusion, and also indicates that Ephesians was written immediately after Colossians. The former contains many of the thoughts expressed in the latter. Both present the Lord Jesus as the head of all creation. In Ephesians a corollary is developed from this theme; that is, the Universality of the Church of God—that all are to be united in Him.

Paul's Letter to the Philippians.—The church at Philippi was the first one founded by Paul in Europe. It was the direct result of his heeding the call of the "man of Macedonia," "Come over into Macedonia and help us" (Acts 16:9-12). Paul always maintained a tender feeling for this church, and it seems to have been the only one from which he ever accepted help (Phil. 4:14-18). This letter was undoubtedly the culmination of considerable correspondence between the apostle and this congregation, after his arrival in Rome. The writer's primary purpose in sending the letter was to thank the Philippians for the gifts they had sent him by Epaphroditus (Phil. 4:18). Epaphroditus became ill after his arrival in Rome, but, when Paul wrote, the

messenger was able to return home, taking Paul's letter with him (Phil. 2:25-30). Paul did not miss the opportunity to write a real pastoral letter. He delivered several warnings and injunctions, ending with the oft-quoted one found in Philippians 4:8,9. The letter must have been written late in the year of 62 or early in 63.

Paul's Release.—This portion of the apostle's career presents a very cloudy picture. Following his release in A.D. 63 or 64, his story is based on fragmentary evidence, much of which is obscure. Some scholars believe that Paul was put to death at the end of his imprisonment in 63 or 64, in Nero's early persecution of Christians. The chief objections to such a conclusion are that it seems inconsistent with the facts. It leaves unexplained many circumstances referred to in Paul's three later letters, known as the "Pastoral Epistles." There is no coherent story about Paul's later life, such as Luke presents of his early activities. Most scholars are certain, however, that Paul was released before the burning of Rome in 64. Thus he escaped the fate of many Christians when the church was made the scape-goat of Nero's own perfidious act of burning the city.

It is impossible to refer to all the arguments, pro and con, that have been presented on this question. But in support of the generally accepted view are the facts that the charge against the prisoner was one in which the Roman government had no interest, and that Paul expected to be set free (Phil. 1:25; Philemon v.22). The apostle's confidence of soon being free stands out in sharp contrast to his feeling when he wrote 2 Timothy, at the time of his believed second imprisonment in Rome. When the latter letter was written he had given up all hope of winning his case in the Roman courts. He had "finished the race," and was "already on the point of being sacrificed." The date of his execution had been set (2 Tim. 4:6,7). The Pastoral Epistles refer to many activities, especially visits, which cannot be reconciled with Luke's account of the evangelist's earlier life in the Book of Acts. For example, there is the case of Paul telling the Ephesian elders they would, "see my face no more" (Acts 20:25), but it is known that they did see him again.

All of the earlier secular literature referring to this part of Paul's career either infers or states definitely that he was released from his first Roman imprisonment. The earliest writer to cover this matter was Clement of Rome, who wrote near the close of the first Christian century that Paul traveled to the "limits of the West," which must have been Spain.

CHAPTER 61.

PAUL'S LATER LIFE AND DEATH.

Paul's Later Work.—When Paul bade the Ephesian elders a final farewell (Acts 25:25), his plans were to carry the alms which he and his associates had collected for the needy of Judaea to Jerusalem; then make a missionary journey to Spain. Only a short time previously, he had indicated these intentions in his letter to the Romans (Rom. 15:24). However, during his four years of imprisonment conditions had changed, and Paul altered his plans accordingly. False teachers, among them the Gnostics, were having a deleterious effect upon many of the Christian centers. Paul's Letters of his Captivity manifest his great concern over these churches; and, apparently, as soon as he was released he visited many of them.

It is impossible to determine the route Paul took, but the one outlined below seems logical, and is compatible with the most reliable early literature, as well as the information contained in the Pastoral Epistles. First, Paul visited Ephesus and possibly the neighboring churches. He was growing old, and wished to work in the extreme West. Paul did not know whether he would ever visit in this vicinity again, so he commissioned Timothy to succeed him as supervisor of the area. Then, while Timothy remained at Ephesus, Paul himself went across into Macedonia. It may have been from there that he wrote his first letter to Timothy (1 Tim. 1:3).

If Paul visited Spain, he may have gone there from Macedonia by way of Rome. Eusebius, the ecclesiastical historian, writing at the end of the third Christian century, stated that Paul made elaborate plans in Rome for his trip to Spain. Upon his return from Spain, he visited Crete, where he left Titus in charge of the work. Titus was to succeed Paul in the supervision of this field, just as Timothy had succeeded Paul in the Ephesian field. Where Paul went from Crete is merely conjecture. Later he speaks of having been in Miletus Troas and Corinth in such a way as to suggest that he had very recently visited them (2 Tim. 4:13,20). It seems, therefore, that he may have gone to Asia and Greece. Probably he wrote the letter to Titus from the latter country, because he was planning to spend the winter at Nicopolis on the west coast of Achaia. With Paul at the time he wrote were four associates who were soon to visit Titus

(Titus 3:12,13). This letter must have been written about A.D. 66. Until the apostle again is found in a Roman prison, not even tradition furnishes a clue to his interim activity.

Paul's Second Imprisonment in Rome, and Death.—Both tradition and the early Christian writers fix Paul's death at A.D. 67 or 68. This fits in with the generally accepted tradition that he was executed by Nero (54-68). The apostle must have been released from his first Roman imprisonment prior to the persecution of Christians inaugurated by Nero in 64, else he would have been executed at that time. This persecution lasted to the end of Nero's reign in 68, so Paul must have met death not later than that date. What the charge was that caused his arrest is unknown, but it must have been serious because he was sent to Rome. In the face of the ill-treatment that Christians were receiving in the capital at that time, it is unlikely that Paul again appealed to Caesar. Just being a Christian probably was sufficient cause for his arrest, because at that time many Christian leaders were being convicted on trumped-up charges. In 2 Timothy, apparently written when Paul was in a Roman prison for the second time, he states that he has been condemned to death (2 Tim. 4:6). In the same letter he speaks of a previous trial in which he was found not guilty (2 Tim. 4:16,17). This may refer to the trial of his first imprisonment. He also mentions a coppersmith named Alexander, who did him great harm (2 Tim. 4:14,15). Many students think that it was he who caused Paul's arrest. If so, the arrest may have been made in Ephesus, because Paul warns Timothy against Alexander, who must have lived there or near by. The fact that some books, certain parchments and a coat were left by Paul in Troas indicates that his arrest may have interrupted his work there (2 Tim. 4:13). Tradition states that he was beheaded about three miles from Rome on the Ostian Way.

The Pastoral Epistles: 1 Timothy.—Just when this letter was written is not clear, nor where Paul was at the time. The letter itself implies that the writer had recently departed and was not far away. The apostle states definitely that he hoped to return (1 Tim. 3:14; 4:13). In view of these facts and those mentioned above, it seems probable that the letter was written from Macedonia in A.D. 63 or 64. It is a missive full of instructions and warnings to the young Timothy regarding the ecclesiastical problems with which he will have to wrestle.

The Letter to Titus.—This letter follows very much the same pattern as the one to Timothy. Titus, about whom little is known, had recently been left at Crete as supervisor of the work in that area.

Paul gives him the same advice and warnings that he sent to Timothy at Ephesus; and encourages the young man to make every effort to raise the low moral standards of the Cretan people. This letter must have been written about A.D. 66.

Paul's Second Letter to Timothy.—This is a touching personal letter, written just before the apostle's execution in 67 or 68. It arouses in the reader a feeling of pathos which no other Pauline epistle does. Many of the evangelist's friends and converts have deserted him or have been called away by duty. Only Luke is with him. Now facing death as a martyr, he pleads for a last visit from his "beloved child," Timothy (2 Tim. 4:9-12). But Paul's mind is not preoccupied with his own hopeless situation. He includes much good advice and many instructions to his successor, charging him to remain steadfast in his faith and duties. Even in death, Paul is certain of victory. He utters one of the noblest and most sublime passages of the Bible: "I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4:7).

CHAPTER 62.

THE BOOKS OF JAMES, PETER, HEBREWS AND JUDE.

The Letter of James.—Most scholars date the writing of this letter at about A.D. 45. This makes it the earliest book of the New Testament. The author is generally conceded to be James, the brother of Christ as well as of Joseph, Simon and Judas (Matt. 13:55). It seems almost certain that he is the James who issued the decree of the council composed of apostles and elders at Jerusalem (Acts 15:13-21). These views seem to be confirmed by the letter itself. It is evident that it was written at an early date, because the churches were not yet fully organized, and the Christians were still meeting in synagogues. It was difficult for James to accept his own brother as the Messiah, and he was not converted to Christianity until Jesus appeared to him after the Resurrection (1 Cor. 15:7; Acts 1:14). About the end of the first decade of Christianity, James replaced Peter as the head of the elders, becoming "pastor" of the Jerusalem church. It also is apparent that the book was written by a leader in the church who does not refer to himself as an apostle. This and other circumstances eliminate as possible authors all the other prominent leaders bearing the name of James.

The message is addressed "To the twelve tribes in the dispersion" (James 1:1), which meant the Christian Jews living outside of Palestine. So far as is known, James never went outside of Jerusalem to labor. He spent his entire time in that city, which was the center of the factional bickering in the early church. He was writing for a special class, the Jewish Christians. He knew what that group most needed, and he warned them against the dangers that lay ahead. The text of what he said is found in the early part of the book: "But be doers of the word, and not hearers only, deceiving yourselves" (James 1:22). Many of the early writers refer to James, the Lord's brother. From these sources comes the tradition that he was martyred in a Jewish uprising about A.D. 62. Had he lived, it was thought he might have prevented the Jewish rebellion which led to the destruction of Jerusalem in A.D. 70.

The First Letter of Peter.—The author of this message claims to be the Apostle Peter, and there is little reason to doubt him. The qualities that he calls for in Christians are exactly those manifested by the apostle himself. Many early writers, among them Irenæus (c.130-c.202), Polycarp (c.65-156), Clement of Alexandria (c.200), Tertullian (c.160-c.230) and Origen (c.185-c.254), quoted this letter as Peter's. Still, some scholars find difficulties in accepting Peter as the author. One difficulty arises from the fact that the letter is written in excellent Greek, which was not the native tongue of the rough fisherman. This problem seems to be explicated by the fact that Silvanus, a Greek, did the actual writing (1 Peter 5:12). It may be that Peter dictated the letter to Silvanus or merely told him what to write. In either case, Silvanus polished the letter, so that when delivered it was in pure Grecian style. This letter probably was written from Rome, which the writer enigmatically called Babylon (1 Peter 5:13). Later, in Revelation, John also referred to Rome as "Babylon" (Rev. 18:2,10). Greetings are sent from Mark (1 Peter 5:13), which may indicate that the writer was with John Mark. Paul summoned Mark to Rome about that time (2 Tim. 4:11). There is not even a tradition that Peter ever actually visited Babylon. But the tradition in some quarters persists that he suffered persecution and martyrdom in Rome about the time of Paul's death (67 or 68).

The exact date of the book cannot be fixed. The author made great use of Romans and Ephesians. Since Ephesians probably was written in 62, that would be the earliest possible date of this letter. Probably Peter wrote the letter in 64 or 65. Some have difficulty in accepting such an early date, because the persecution of Christians in Asia Minor occurred many years later under Domitian (81-96).

However, the letter is an exhortation to stand steadfast in the faith and meet the persecution without wavering when, and if, the test should come. The author may have been in Rome where the persecution was being carried out in all its fury and he feared that it would spread to the colonies in Asia Minor. He wrote to encourage the Christians in those colonies in the faith and to confirm the gospel preached by Paul. The letter may have been sent at Paul's request to support his teachings. The writer indicates that the people to whom he is writing were not converted by him, but by others (1 Peter 1:12,25).

There is certainly no statement in this letter that could be interpreted as supporting the idea of a priesthood that stands between Christians and the Saviour. In this book all Christians are referred to as "a royal priesthood." It teaches that all have direct access to Christ. It is thoroughly Protestant in its theology.

The Second Letter of Peter.—The authorship and date of this letter are the subjects of much debate even today. Unfortunately, external evidence is of little help. Nowhere is it referred to until nearly A.D. 200. This may have been due to a restricted circulation or to many other reasons. The writer calls himself "Simon Peter, a servant and apostle of Jesus Christ" (2 Peter 1:1), and refers to his previous letter (2 Peter 3:1). As pointed out earlier, pseudonymity was a commonly used device in ancient times to gain authority or to secure attention for a worthy message. Such a scheme may have been used here, and many scholars think it was. If Peter was not the author, then the "previous letter" is meaningless as evidence, because its author would be unknown, and the letter itself could easily have been lost before the second one was even written. The writer speaks of his close association with Paul (2 Pet. 3:15). If the letter was written about A.D. 150, as many think, it could not have been written by an intimate of the great evangelist Paul. The writer also claims to have been present at the Transfiguration (2 Pet. 1:16-19). The language of this missive is far below the finished style and easy expression found in First Peter. Of course this can be explained by the fact that Silvanus edited Peter's first letter, while Peter himself wrote or dictated this second letter. However, many Biblical students date the book at about 150, because they see in it allusions to events of that time; those who hold it to be the work of Peter, place its date soon after First Peter—about 65 or 66. As the author states, the purpose of the communication is to arouse the "sincere minds" of his readers lest they be "carried away with the error of lawless men. . . . But grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:1,17,18).

The Letter to the Hebrews.—This message, which is more of a composition than a letter, is addressed to the Christian Hebrews. But who addressed it to them is unknown. As Origen (c.185-c.254), probably the greatest intellectual of his time, said: "Who wrote the Epistle to the Hebrews God only knows!" The nature of the letter indicates that it was primarily for the Eastern Church and that it was first received there. That group ascribed its authorship to Paul. It was contended that he wrote it in Hebrew, and that Luke translated it into the excellent Greek in which it has come down to modern scholars. Such a view presents many difficulties. Its rhetorical phraseology is unlike any of the recorded writings of Paul or Luke. Much of its theological interest is in a field to which Paul gave little attention, the relation between Christianity and Judaism. However, this was important to the Jerusalem Christians, who looked upon Christianity as a sect within Judaism and not as a parallel religion. While the writer's doctrine and attitude are much like those of Paul, they are expressed differently and from a different viewpoint. Paul labored among the Gentiles, but this letter was more applicable to the field of the other twelve. Others to whom the writing of this book has been attributed, by either ancient or modern authorities, are Barnabas, Luke, Clement of Rome, Apollos, Silas, Philip and Priscilla.

There are many references in the letter that might help in solving the unanswered questions it raises, but they are too obscure to render real assistance. For example, the author might have been writing from Italy, or might have been writing to Rome and sent greetings from the Italians with him (Heb. 13:24). The author must have been closely associated with Timothy (Heb. 13:23). Timothy was with Paul in Rome at the time this letter is thought to have been written. The writer is well known to the recipients whom he hoped to visit soon (Heb. 13:19,23). Although the message is addressed to no particular group, it is evident that its author had in mind a specific church group, for he wrote of visiting them soon. This is obvious also from other passages (Heb. 5:11,12; 6:10,11). In the last reference, the church is commended for its service to other Christians. The Jerusalem church received many alms but was never in a position to give them. For these reasons, and because the style of the book is so strongly Hellenistic, a great number of students think the communication was sent from Alexandria to the Christian Jews in Rome.

The letter must have been written prior to the destruction of Jerusalem in A.D. 70, as no mention is made of that tragic event.

It was quoted by Clement of Rome about A.D. 95, and the text implies that the world had seen one generation of Christian teachers (Heb. 13:7). The consensus of opinion seems to favor 66 or 67 as a date for the Letter to the Hebrews.

The Letter of Jude.—The name Judas was quite common among early Jewish Christians, but scholars generally are agreed that the author of this short letter was Judas, the brother of our Lord (Matt. 13:55; Mark 6:3). The writer states that he was eager to write to the recipients about salvation; but found it necesasry, due to false teachers, to appeal to them at once "to contend for the faith" (Jude 3). The striking similarity of 2 Peter to this letter indicates that the writer of the former expanded Judas' idea, and used much of his letter in what is chapter 2 of 2 Peter. If this is true, then Jude must have been written prior to 2 Peter, and prior to Judas' death, which secular history tells us occurred about A.D. 81. The generally accepted date for the note is about 65, and probably it was written from Palestine.

The occasion for the letter of Jude, as noted above, was to combat the inroads of heresy among those to whom the appeal was sent. Who the recipients of this letter were is unknown, but they must have been congregations of a particular area. Judas reminds them of the gospel that they have been taught; and the dire consequences that befell the unbelievers of the Old Testament. He then warns of the danger threatening them; the danger of being led astray by the teachers of false doctrines. The appeal ends with one of the most beautiful benedictions found in the entire Bible (Jude v.24,25).

Because the Letter of Jude contains quotations from ancient but uncanonized literature, it was not accepted immediately as authoritative scripture, but its strong theological teachings soon overcame the objection to it, and it was recognized as a part of the Christian canon.

BOOKS OF THE NEW TESTAMENT.

BOOK	Date Written	Author	Place Written	PURPOSE
Matthew	70-85	Unknown	Jerusalem, or Antioch, Syria	To portray the life and ministry of Jesus to the Church in Jerusalem.
Mark	65-70	John Mark	Rome(?)	To portray the life and ministry of Jesus to the Roman Church (This gospel is primarily for Gentiles).
Luke	75-85	Luke	Rome(?)	Written to Theophilus to portray the life and ministry of Jesus.
John	95-110	John	Ephesus(?)	To teach the doctrines of Jesus.
The Acts	c.63	Luke	Rome(?)	Acts of the early Christian leaders, mostly Peter and Paul, especially Paul. First church history.
Romans	57-58	Paul	Corinth	The gospel of the "Way of Salvation." Deals with the establishment of the Gentile Church. "Constitution of the Christian Church."
1 Corinthians	56-57	Paul	Ephesus	Warning against immoral persons and instruction.
2 Corinthians	57	Paul	Macedonia	Deals with affairs of the Church at Corinth.
Galatians	55	Paul	Ephesus	Thesis against adopting Jewish practices; Apostasy. The "Magna Charta of Christian Liberty."
Ephesians	62	Paul	Rome	Circular letter of a doctrinal and ethical nature to all the churches in Asia.
Philippians	63	Paul	Rome	Letter of thanks for a gift; and a warning against laxness. A pastoral letter.
Colossians	62	Paul	Rome	Same as Ephesians.
1 Thessalonians } 2 Thessalonians }	50-51	Paul	Corinth	Instructions and warnings against disorderly living.
1 Timothy	63-64	Paul	Macedonia	Personal advice to Timothy; and instructions to the church at Ephesus.
2 Timothy	67	Paul	Rome	Letter of encouragement; and a request for personal service.
Titus	c.66	Paul	Asia or Macedonia	Written to Titus at Crete--similar to one to Timothy at Ephesus.
Philemon	62	Paul	Rome	Letter in behalf of the converted runaway slave Onesimus.
Hebrews	65-68	Unknown	Unknown	An exhortation to Hebrews to embrace Christianity.
James	45	James, the brother of Jesus(?)	Palestine	An exhortation to the Jews of the Dispersion.
1 Peter	64-65	Peter(?)	Rome(?)	Letter to the churches of Asia Minor in support of Paul's teaching.
2 Peter	65-66 or c.150	Unknown	Unknown	Censure for those who lower the Christian moral standards.
1 John } 2 John }	c.100	John	Ephesus	Letters to the churches of Asia Minor answering the Gnostics; warns of danger.
3 John	c.100	John	Ephesus	Rebuke to Diotrephes, a church leader, for insubordination.
Jude	65	Judas, brother of Jesus(?)	Palestine	To encourage Christians in the faith.
Revelation	96	John	Island of Patmos	Letter to the 7 churches of Asia encouraging fellow sufferers.

CHAPTER 63.

THE APOSTLE JOHN AND POST-PAULINE DEVELOPMENTS.

The Apostle John at Ephesus.—John "the beloved apostle" lived to an advanced old age—about 100 years. It is fortunate that he did, as he probably wrote the 5 books of the New Testament that are credited to him in the last decade of his long life. According to tradition, and confirmed by fairly reliable evidence, he lived in Jerusalem until the destruction of that city in A.D. 70. By that time all the other apostles were gone, and John was the acknowledged head of the Christian Church. He then moved to Ephesus and undertook the direct supervision of the 7 churches of Asia Minor. These were located at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. This action of John's was resented by some of the local leaders (3 John 9,10). One of these was Diotrephes, bishop of one of the Western churches. Perhaps it was not unreasonable of him to resent John's assumed supervision. After all, the apostle was from the Eastern church, which was considered a different sect of the Church of Christ.

John must have spent much of his time at Ephesus teaching young disciples. Three of his pupils later became bishops, and were the world's outstanding Christian leaders of the following generation. These were Polycarp (c.65-156), Ignatius (67-110) and Papias (c.70-155), bishops respectively of Smyrna, Antioch and Hierapolis. Irenæus (c.130 - c.202), a pupil of Polycarp in Smyrna where he was brought up, became bishop of Lyons in Gaul (now France, Belgium and Switzerland), and one of the great Christian historians. Much of our history of the Apostle John's later life comes from his pen.

Development of Church Governments.—Following the era of the Pauline letters, the churches had grown greatly in size. Their large boards of presbyters, or elders, became unwieldy. A natural development then occurred, whereby each church was ruled by one leader or overseer called a "bishop." The elders were relegated to a subordinate position, serving only as advisers to the bishop. The bishops, however, were in no sense successors to the apostles, as the Roman church contends. There is no record that the original apostles ever appointed any successors. In time, the bishop of Rome attempted to seize universal control of the Christian Church. This

effort was strongly opposed by other bishops, and soon five centers of influence appeared: Rome, Constantinople (now Istanbul), Antioch, Jerusalem and Alexandria. Following the division of the Roman Empire in A.D. 395, the four Eastern centers were reduced to one, Constantinople. Then there were two centers: Rome and Constantinople. The Roman bishop was greatly aided in his attempts to dominate the Western churches by political conditions within the empire.

The Western churches recognized the Roman bishop, Julius I, as their head at the Council of Sardica in 343. Later by imperial decree Leo I (440-461), the first pope, became primate of all bishops. But the Ecumenical Council at Chalcedon in 451 recognized the bishop of Constantinople as equal in power to the bishop of Rome. For years a bitter controversy raged between the pope of Rome and the patriarch of Constantinople, until the two excommunicated each other, forcing a complete schism between Roman and Greek churches.

Christianity was originally a Lay Movement. It had no group of leaders similar to the Levitical priests of Judaism. Each individual church had a democratic, or congregational, form of government. With the election or appointment of presbyters, or elders, there came into being the presbyterian, or representative, form of government. Then came government by the bishops, or the "episcopal" form of government—a sort of oligarchy. With the establishment of the "Roman papacy," there was founded an autocratic form of church government, with supreme authority vested in the pope. The table below may assist in clarifying this paragraph.

CHURCH GOVERNMENTS.

Form of Church Government	Example	Form of Corresponding Political Government
Congregational, or Democratic	Congregational Church	Democracy
Presbyterian, or Representative	Presbyterian and Reformed Churches	Republic
Episcopal	Episcopalian Church and Methodist Church	Oligarchy
Papacy	Roman Catholic	Autocracy

Emperor Worship.—Another important development of the post-Pauline period was the worship of the emperors. Caesar-worship really had its inception in the time of Julius Caesar (46 - 44 B.C.), who

was declared a god after his death. Other emperors encouraged homage on the part of their subjects; and Caligula (A.D. 37-41) demanded that his statue be placed in the Temple at Jerusalem. When Domitian (81-96) became emperor, he claimed to be "lord and God"; and was called "Our Lord and Our God." The Roman government was tolerant of all religions, however, all subjects were required to worship the deified emperors. Christians, who refused to comply with the Vespasian (69-79) edict, were put to death (Rev. 13:15). Apparently this decree was not strictly enforced in the colonies until late in Domitian's reign. When it was enforced, among those affected was John the Apostle. He was banished to the island of Patmos, where he probably wrote Revelation. The government, which had protected Paul and saved his life on more than one occasion, now became a menace to his converts. It threatened the very Gospel itself. When Nerva (96-98) succeeded Domitian, the persecution abated, and John returned to Ephesus.



Philadelphia (Now Ala-Sheher).

Gnosticism.—Another significant development of this era was Gnosticism, a system of mystic philosophy which took many forms. No attempt will be made here to describe its vague methods or tenets. It began to make inroads into the churches of Asia Minor, especially at Ephesus where its leading teacher was Cerinthus. He taught that Christ was a Celestial Spirit, that came by water and used the mortal Jesus as his medium, a tenet referred to as "Docetic Christology." Second Peter denounced the Gnostics (2 Pet. 2:1-22). The worst of them had left the church in John's time at Ephesus, but they

were still a threatening temptation (1 John 2:18,19). John's First Letter was written to combat the influence of this group of "antichrists." The Apostle was contradicting the tenets of Gnosticism when he wrote these passages: "The life was made manifest, and we saw it"; "Jesus Christ has come in the flesh"; and "This is He who came by water and blood, Jesus Christ, not with the water only but with the water and the blood" (1 John 1:1-3; 4:1-3; 5:6-10).

Last Years and Death of the Apostle John.—Secular history tells us that John was banished to the island of Patmos during the persecution of Christians. It is probable that he was forced to work in the quarries there, as were the other prisoners. It was there that he beheld the Son of Man in a vision, and received the messages to the seven churches in Asia Minor. These must have been written about 95, because John was released when Domitian died in 96 and Nerva (96-98) became emperor. There is no definite way to determine the exact order in which John wrote the five books he authored. There are indications that he wrote the Gospel before being sent to Patmos, or about 90; Revelation while at Patmos; and the three Letters after his return, about 100. Irenaeus states that the Apostle John died in the reign of Trajan (98-117).

The First Letter of John.—This was John's answer to Gnosticism, which threatened the seven churches of Asia Minor. It must have been written in Ephesus c.100 and sent to all the congregations in the province of Asia and throughout the empire. It has been suggested that it was a supplement to The Gospel According to John.

The Second Letter of John.—This little message presents an enigma. We do not know to whom it was addressed. Many opinions have been advanced, but it must have been sent to a particular church. Some members of that church must have visited John and have impressed him with their loyalty to the Christian faith, because he proposed to visit the church soon. John's note warns the congregation against those who preach a false doctrine. Because it was thought for years to be a personal letter, this was one of the last books to be admitted to the canon of the New Testament.

The Third Letter of John.—This short communication was not a warning against false doctrines, as were John's two other letters. It was precipitated by the insubordination of Diotrephes, a church bishop. The name of the church addressed is not given. But John planned to visit it soon, possibly on the journey of visitation proposed in his Second Letter. Because of its personal nature, this book was also among the last to be accepted into the canon of the New Testament.

This is the story that men have been telling through the ages, often at the cost of life itself.

The Bible Story reveals God's Redemptive Plan for man. God's plan for the redemption of man began with Abraham, and culminated with the coming of the Messiah. During that period of 2,000 years, this plan developed under the Old Covenant. This covenant was made with Abraham, then renewed with Isaac and Jacob. This part of the story is told in the Old Testament (Old Covenant). The New Covenant was given to the world by Christ. How the world received this covenant, and its interpretation by the Lord's representatives, are told in the New Testament (New Covenant).

Men of faith were inspired by the God of Abraham, Isaac and Jacob, and by the risen Lord, to record God's Plan to change men's lives. This record, found in the Holy Scriptures, has been outlined briefly in this book.

During the past few decades, students of the Bible have made rapid progress toward a more complete understanding of the Bible Story. It is the sincere hope of the author that this volume will stimulate readers to seek, from some of the many available sources, additional information about this, the most thrilling story ever told.



Appendix.

MONEY AND COINS OF THE BIBLE.

Appendix.

MONEY AND COINS OF THE BIBLE.

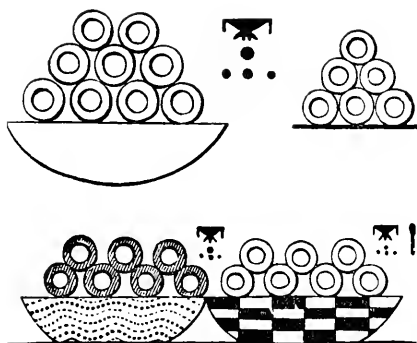
PART 1.

MONEY AND COINS OF THE OLD TESTAMENT.

The use of precious metals as media of exchange and standards of value is of very ancient origin. At first, bullion was used. The terms used in ancient times to indicate values were the names of weights, such as the English pound of today. Drawings on monuments and the literature of the times reveal that ring-money was used at a very early date by the Egyptians and contemporary peoples. The cut shown on page 396, which is from an Egyptian monument, indicates that the values of these rings were determined by their weights. It is known, too, that bars and ingots of metal were used as money (Josh. 7:21).

Many accounts of the use of silver as a medium of exchange in commercial transactions are to be found in the first books of the Old Testament. In the first recorded transaction in history, Abraham purchased the cave of Machpelah from Ephron for "400 shekels of silver" (Gen. 23:15). This shekel (Heb., to weigh) weight of silver was worth about 25 cents in our money; and remained the unit of value for the Hebrews until the Persian era (539 B.C.). Joseph was sold into slavery for "20 shekels of silver" (Gen. 37:28). King Solomon purchased chariots from Egypt for "600 shekels of silver" each, and horses for 150 each (1 Kings 10:29; 2 Chron. 1:17).

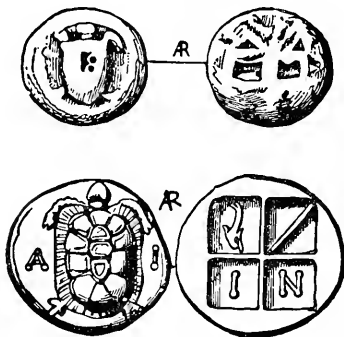
For very large transactions, the silver was weighed in talents (Gr., balance), each of which was the equivalent of 3,000 shekels. Later, gold also was used. It is impossible to assign definite values to ancient weights or rings, especially those in use prior to the time of coinage. Their values varied in different countries. Even in the same country, they were often revised many times over a period of several centuries. Phoenician shekel weights have been found ranging from 208 grains to 234 grains; and the Assyrian shekel seems to have been of 129 grains (437½ grains equal 1 ounce in U. S. weights).



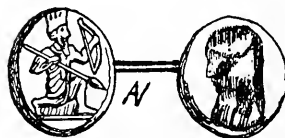
RINGS OF GOLD AND SILVER.



EGYPTIAN WEIGHING RINGS.



COINS OF ÆGINA.



Daric (Gold Coin of Darius Hystaspes).

Ancient Ring Money and Coins of Biblical Times.—The coins of Aegina are shown merely to give an idea of the appearance of some of the world's earliest coins.

The letters AU (AV), AR and AE, used in connection with many of the illustrations of coins, are abbreviations of the Latin words aurum, argentum and aes; and show that the coins are made, respectively, of gold, silver or copper.

But these values date from more recent times. Prior to their experiences with coined money about 500 B.C., the Hebrews were accustomed to the following weights of value:

UNIT	APPROXIMATE WEIGHT	APPROXIMATE VALUE in U.S. Money
Shekel (silver)	126 grains	\$.25
Shekel (gold)	126 grains	10.00
Talent (silver)	54 pounds	750.00
Talent (gold)	54 pounds	30,000.00

The figures above are for light shekels and talents. Heavy ones were twice as heavy, and twice as valuable.

The mina (Gr., count or reckon), or maneh (Heb.), was a weight intermediate between the shekel and talent. In weighing precious metals, 50 shekels equaled 1 mina, and 60 minas equaled 1 talent (Ezra 2:69; Neh. 7:71,72; Ezek. 45:12). A small unit of weight was the gerah (Heb., grain or bean), 20 of which equaled 1 shekel (Lev. 27:25; Num. 3:47; 18:16; Ezek. 45:12). The beka (half-shekel) is also mentioned at least once in early Biblical events (Ex. 38:26).

Some other texts in which money is mentioned are: Judges 16:5,18; 1 Kings 15:19; 2 Kings 5:5,23; 18:14; 23:33; 2 Chron. 16:3; 36:3. In all of these transactions, rings, ingots or bars of metal were undoubtedly used. Some authorities think that two types of shekels existed even prior to the exodus (see Ex. 30:13; Lev. 5:15; Num. 3:47).

Lydia was the first known country to begin the coinage of money. About 700 B.C. King Gyges of that country began issuing bean-shaped coins known as "staters." These were made of an alloy of gold and silver, known as electrum (Gr., amber), because of its color. Then, soon after 700 B.C., the Greek island of Aegina began a silver coinage.

The first coin with which the Hebrews had any experience was the Persian daric (possibly from Persian *dara*, a king). This coin, according to Herodotus, was first issued by Darius Hystaspis (521—486 B.C.). It was made of gold, and is the first coin mentioned in the Bible (1 Chron. 29:7). According to Xenophon, 3,000 were equal to 10 talents, but it is not known what kind of talents he had in mind. Since the discovered specimens of the daric average about 128 grains in weight, its value would be about \$10.00, or a little more. Where the word dram occurs in early versions of the Old Testament, the references are to the daric coin.

The writer of Scriptures often converted the value of the silver or gold involved in transactions, occurring before there were coins, into darics, for his readers' understanding. In 1 Chron. 29:7, the Chronicler wished to impress his readers, in language familiar to them, with the great amount of treasure that was given "for the service of the house of God" in David's time.

The obverse side of the daric shows a kneeling archer, who is wearing a crown, and holds a bow and arrow. His dress is the same as that found on the sculpture at Persepolis. The figure shown on this coin is known to numismatists as Sagittarius. On the reverse side is an irregular rectangle, undoubtedly caused by the punch used in forcing the metal into the die. This coin was the standard among the Jews until Palestine was taken over by Alexander the Great in 332 B.C. (Ezra 2:69; 8:27; Neh. 7:70-72).

PART 2.

MONEY AND COINS OF THE INTERTESTAMENTAL PERIOD.

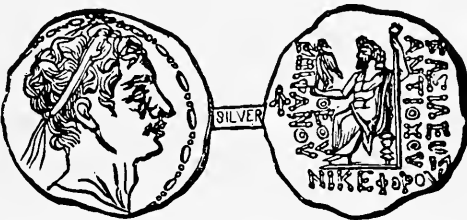
During the three centuries between the arrival of Alexander in the East (332 B.C.) and the birth of Christ, Palestine was introduced to a multitude of coins. These were of various designs, sizes and materials. They were issued by the many kings, governors and procurators of several empires, kingdoms and provinces. Besides, certain cities, such as Tyre, Sidon and Ascalon, were permitted to issue silver coins. Here we will concern ourselves only with the money that was issued during the period in which the Hellenistic empires ruled the Levant (332—63 B.C.). The money issued by the Roman Empire, or under its direction, was still in use during New Testament times, and is frequently referred to in the Gospels; hence, it will be discussed in the next section.

Since most of the money of this period was token money, it is impossible to assign values to the various coins then in use, in terms of our money of today. For example, consider the Roman denarius. This coin was issued by all Roman emperors from Augustus to Nero. It is the most frequently mentioned piece of money in the New Testament. Sometimes, it is merely referred to as a coin (Mark 12:15; Luke 20:24), and it is the "penny" of some of the older translations of the Bible. According to Jesus' parable of the "Laborers in the

Vineyard" (Matt. 20:1-16), it represented a laborer's daily wage; yet it would be ridiculous to say that it was worth \$5.00, or thereabouts, in our money. The values assigned to this coin have ranged from 16 to 20 cents, and these seem equally absurd. The buying power of money then was many fold what it is today, but we have no definite notion of what the ratio is. Had those money-issuing agencies also possessed efficiently operated Bureaus of Labor Statistics, then accurate values might be assigned to their coins. The only coins to



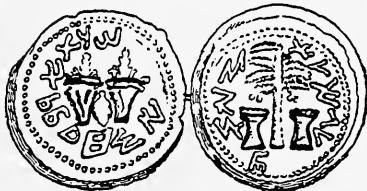
COIN OF PTOLEMY I.



TETRADRACHM OF ANTIOCHUS IV. EPIPHANES OF SYRIA.

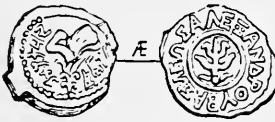


COIN OF PTOLEMY II.

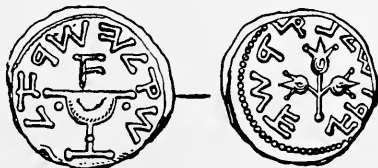


A. B.

Half-Shekel (Copper) of Simon Maccabæus.
A. Fourth year : One-half (shekel).
B. Of the freedom of Zion.

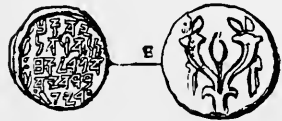


COIN OF ALEXANDER JANNÆUS.



A. B.

Silver Shekel of Simon Maccabæus.
A. Shekel of Israel.
B. Jerusalem the Holy.



Coin of John Hyrcanus.

The inscription reads:
John the High Priest and the
Council of the Jews.

Intertestamental Coins.—The coins illustrated above and many others were in use in Palestine within the last three centuries of the Intertestamental Period.

which accurate values can be assigned are those made of pure gold or silver, and whose weights are known. These can be assigned values according to the value of the bullion they contained. But even this would not show their buying power of that time.

When Alexander arrived in the East, he brought with him an international gold and silver currency based on Attic standards. The silver drachma and talent which he introduced to the world remained the money standards for centuries. Specimens of the drachma weigh from 61 to 66.5 grains, so that their intrinsic value today is about 12 cents. This value is based on 1 ounce (437½ grains) of silver being worth 85¼ cents. At times the drachma was on a par with the denarius, referred to on pages 398 and 399 (1 Macc. 11:28; 2 Macc. 4:19). Scholars have estimated its value as about 16 cents in terms of our money.



Tetradrachma of Alexander the Great.—

This coin was made of silver and was nearly 30% heavier than our half-dollar. It contained about 48 cents' worth of silver.

The value of a Greek (Attic) talent (6,000 drachmas) of silver on today's market would be about \$720.00. The Attic talent was about 54 pounds, but no talents of money were coined. It was merely a unit of weight. Based on the present-day price of gold, \$35.00 an ounce, an Attic talent of gold would be worth about \$30,000.00.

The money referred to in the parable of the "woman having ten silver coins" (Luke 15:8) was in drachmas, so that its nominal value today would be about \$1.20, but its purchasing power then was many times that amount. The "shekel" that our Lord directed Peter to take from the mouth of a fish (Matt. 17:27) was the Attic tetradrachma (four drachmas) of Antioch, worth about 48 cents, and the equivalent of a Jewish shekel. The Attic monetary system also gave to the world the lepton ("mite"), a small copper coin that has been estimated to have been worth about one-sixth of a cent. Later, both the Jews and Romans issued "mites."

After the division of Alexander's kingdom each of the new Hellenistic empires issued coins. The Ptolemies issued silver shekels mostly, while the principal coins of the Antiochs and others of the Seleucid Empire were drachmas. Illustrations of some of the coins of these empires are shown in the accompanying cut on page 399.

About 137 B.C. Simon Maccabeus (143—135 B.C.) obtained permission from Antiochus VII (Sidetes, 138—129), king of Syria, to coin money. Illustrations are shown of what are thought to be two specimens of that first Jewish issue. Some scholars think that this money belongs to the period of the revolt of A.D. 66—70. Illustrations of coins of two later members of the Maccabean family are shown. These are of John Hyrcanus (135—105) and Alexander Jannaeus (103—78). These two ruled, however, after the Jews had secured their independence; and their coins were issued under the Maccabean Kingdom. The obverse side of the Jannaeus coin shows a half-opened flower, and has the inscription "The King Jehonathan." The reverse side has "Of the King Alexander" arranged in Greek characters around an anchor.

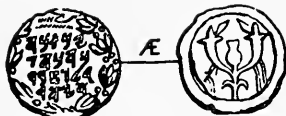
PART 3.

MONEY AND COINS OF THE NEW TESTAMENT.

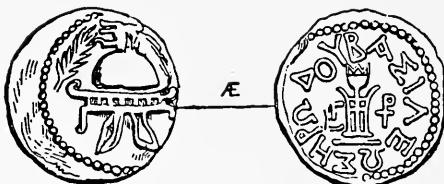
After Palestine became a part of the Roman Empire in 63 B.C. Roman coins were added to those already in circulation among the Jews. Nearly all of the coins had one feature in common: They were inscribed with Greek characters. As many of the pre-Roman coins continued to circulate, along with the new Roman coins, there was a great variety of money in use in Palestine during the earthly life of our Lord.

Many of the familiar names of coins found in earlier versions of the Bible have been dropped in the Revised Standard Version; and, in their places, we read "copper coins," "copper," "gold, silver and brass," "pennies," or merely "a piece of money." These changes are all in the interest of accuracy. The widow's "mites" of Luke 21:2 have become "two copper coins." This mite was undoubtedly a Jewish coin, for only Jewish coins were acceptable as offerings in the Temple treasury. It has been estimated that the Jewish mite was worth about one-eighth of a cent of our money (Mark 12:42; Luke 12:59). Two of these mites made a farthing, now called a penny (Mark 12:42).

The denarius or "penny" has been referred to already. It was the civil tribute money paid to the Roman emperor (Matt. 22:19; Mark 12:15-17; Luke 20:24). The standard weight of the silver Roman



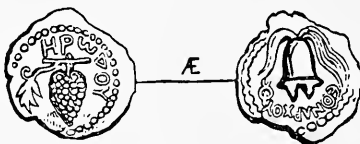
MITE.



COIN OF HEROD I., "THE GREAT."



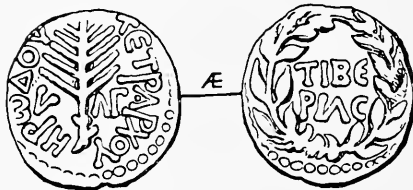
PENNY.



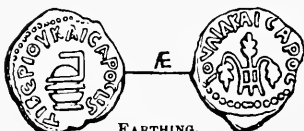
COIN OF HEROD ARCHELAUS.



COPONIUS, FIRST PROCURATOR.

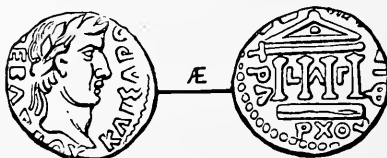


COIN OF HEROD ANTIPAS



FARTHING.

COIN OF PONTIUS PILATE.

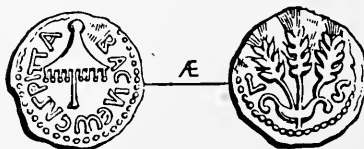


COIN OF HEROD PHILIP II.



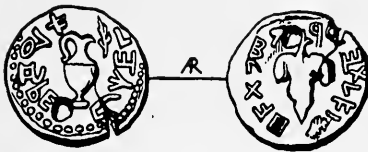
STATER OF AUGUSTUS.

"Piece of Money."

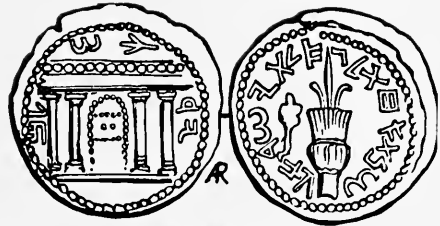


COIN OF HEROD AGRIPPA I.

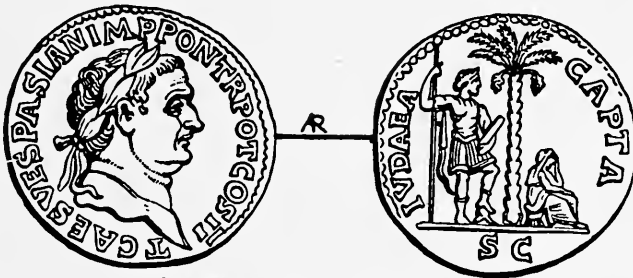
New Testament Coins.—All of the coins illustrated above, except those of Herod Philip II and of Agrippa I, were in use in Palestine during Jesus' ministry.



Coin of Eleazar.



SILVER (FIRST REVOLT).



COIN OF VESPASIAN — JUDÆA CAPTA.



SILVER SHEKEL.

Coin of Simon Bar Kochba.



COIN OF HADRIAN — ÆLIA CAPITOLINA.



TAX ABOLISHED.

New Testament Coins.—The coins illustrated above were issued in the period from A.D. 66 to 135.

denarius was 60 grains; hence it contained about 12 cents' worth of silver. Our quarter contains 96 grains of silver, and weighs about 107 grains. The denarius is also the coin mentioned in the following passages: Matt. 10:19; 18:28; 20:2,9,10,13; Mark 6:37; 14:5; Luke 7:41; 10:35; 12:6; John 6:7; 12:5; Rev. 6:6.

The stater was another Greek coin whose issue was continued by the Romans (Matt. 17:27). It was about one-fourth larger than our half-dollar piece, and contained about 48 cents' worth of silver.

The most common gold coin in Palestine at this time was the "aureus" (denarius aureus). It was worth only 25 silver denarii, but it contained about \$6.00 worth of gold.

The pound of the parable of the "Ten Pounds" was one-sixteenth of a talent, and equaled 100 drachmas. Its value was, therefore, about \$12.00 (Luke 19:12-27). It is probably also the "talent" of Matt. 25:14-30.

Copper coins with Greek legends were issued by the Idumean princes, beginning with Herod the Great (37 B.C.), and continuing through the reign of Herod Agrippa II (the Agrippa of Acts 25 and 26) to A.D. 53. The illustration of Herod the Great's coin shown here has on the obverse side a helmet with cheek pieces and palm branches. On the reverse side there are shown a tripod, the date, year 3 (the third year of his reign, 35 B.C.), and the Greek inscription, "Of King Herod." The coins of four other Herods also are illustrated.

Following the deposition of Archelaus in A.D. 6 by Augustus, the procurators who ruled Judaea were permitted to issue copper and bronze coins. These were issued in the name of the reigning Caesar. They bore his name with the year of his reign, and in addition some simple figure, such as an ear of wheat, a palm tree or palm branch. (See illustrations of coins of Coponius and Pontius Pilate.)

When the first Jewish revolt broke out in A.D. 66, the Jews issued a bronze and silver coinage, bearing the names of Simon and Eleazar. These also bore various designs, such as a chalice, the Temple gate, palm trees, grapes, a pitcher or a vine leaf. In addition, the coins had legends on both sides. The illustration marked "Silver (First Revolt)," is of a silver shekel, having on its obverse side the legend "Jerusalem," and the type of tetrastyle temple, probably a representation of "the Beautiful Gate of the temple" (Acts 3:2,10). The legend on the reverse side reads, "First year of the redemption of Israel." The style is of citron and palm branches, reminding the Jews of the Feast of Tabernacles.

When the revolt was suppressed in A.D. 70, Vespasian issued a series of coins commemorating his victory. The illustration in the

cut shows a figure of the emperor's head and his name on the obverse side. On the reverse side is the inscription "Judæa Capta" and the figure of Victory standing over a weeping maid, representing Israel, under a palm tree.

When the Jews revolted a second time (132—135), their leader, Simon Bar-kochba, issued more coins. Most of these were made by striking figures and inscriptions over the the Roman coins then in circulation. The illustration of a silver shekel shows on the obverse side the word "Simon" around a tetrastyle temple, depicting "the Beautiful Gate of the temple." The star above the temple probably refers to Simon, "the son of a star." The legend on the reverse side reads, "Second year of the deliverance of Israel." The type is similar to the design on the coin shown of the first revolt.

The emperor Hadrian (A.D. 117—138), who had caused the outbreak by placing a statue of Jupiter in the Holy Temple, now commemorated the crushing of the rebellion by issuing coins inscribed "Aelia Capitolina." This was the name of the new city erected on the ruins of Jerusalem. The subduing of this uprising ended the last sad attempt of the Jews to gain national independence in ancient times.

After the capture of Jerusalem and the destruction of the Temple in A.D. 70, the emperor Vespasian forced the Jews to pay to the temple of Jupiter Capitolinus two drachmas. When Nerva, under whom the apostle John was permitted to return to Ephesus from his banishment to the isle of Patmos, became emperor in 96, this tax was abolished. He had struck the "Tax Abolished" coins, bearing the legend: "Fisci Judaici calumnia sublata" (The unjust exaction of the tax paid to the imperial treasury having been removed).

This civil tax was restored by Hadrian, and continued to the reign of Alexander Severus (A.D. 222—235).

The letters "S C," inscribed on many Roman coins, stand for "Senatus Consulto" (by decree of the senate).

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